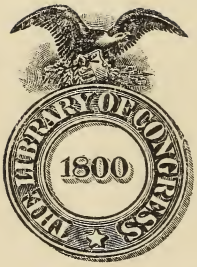

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A

CANDID REVIEW

OF

TEN LETTERS,

CONTAINING REASONS FOR NOT EMBRACING THE DOCTRINE OF

UNIVERSAL SALVATION,

BY REV. JOEL HAWES.

TO WHICH ARE ADDED

THIRTEEN

FRIENDLY LETTERS

TO A

CANDIDATE FOR THE MINISTRY.

BY RUSSEL CANFIELD.

1869
CITY OF

Hartford:
PRINTED BY AND FOR THE AUTHOR.
.....
1827.

ADVERTISEMENT.

THE following Review and Letters, originally appeared in the Religious Inquirer, under the signatures which they now bear. As readers of that paper, and others, have thought them worthy of preservation in a more permanent and concentrated form, the writer has been induced to present them to the public in the present dress. They are sent out with the best wishes of the publisher, that their usefulness may equal the frequently expressed belief of his friends, and the friends of free inquiry. He only asks that the reader will examine the facts and arguments by which his principles are sustained, with a determination to receive the truth in the love of it. As to the various statements of facts, from which he has occasionally drawn arguments—the reader will judge for himself. Whatever be the merits or demerits of the composition, and the conduct of the argument, they are exclusively his, and he alone is amenable. If he has erred in his deductions, the error is that of the judgment—not of the heart.

TO THE PUBLIC.

THE author of the following pages is not vain enough to suppose that the events of his life are sufficiently important to attract great public attention. He is fully sensible of the difficulties under which a self-biographer labours, and knows that in this species of writing few have attained to mediocrity. But the situation in which he is placed as a polemical writer, under all the disadvantages of circumscribed time, limited opportunities, and an unpopular cause, embolden him to say, that the narrative he is about to give, is both proper and expected. Being reared in the very focus of Calvinism—connected by the ties of consanguinity and other relationship, with a number of the clergy, and measurably dependant on the orthodox for the means of subsistence, what could induce him to leave the religion of his fathers, and to embrace a doctrine which is a sure passport of ridicule and contempt? He had no antipathies to gratify—no family dissentions to alienate his affections—and no church quarrels to cause a re-action. No subtle casuist employed the arts of sophistry to entangle him, nor was he led to embrace his present principles, but by the gradual progress of light shining on the mind from the pages of revelation.

Until the year 1801, I had never heard a universalian preacher, nor read a book of that description, the Bible only excepted. In the summer of that year, I heard Mr. Glover, of Newtown, Conn. and from that time thought the truth of the doctrine at least possible. But the collisions of different sects, the jarring opinions of those who laid equal claims to orthodoxy, and the impressions which were deeply engraven on my mind in boyhood, led finally to doubt the authenticity of the scriptures, and I settled down in Deism. My mind was not indeed *suited* with this sentiment, but it seemed to me a less laborious task to foil those called christians by adverting to the apparent discrepancy of the scriptures, and the real difference in sentiment between those who termed themselves ambassadors of heaven, than to search for truth, where so many great and learned men had sought to little purpose. From 1801, until 1811, I was a professed Deist. To Elder Edward Mitchell, of New York, I owe the suggestion of the first idea which has led to my present sentiment. By a discourse in which he urged the importance of *searching* the scriptures, I was persuaded to follow his directions. By the help of a concordance, corresponding passages were frequently examined, and served as mutual interpreters. This system resulted in the gradual progress of information and comfort. But the system, as taught by Mr. M. was still ambiguous. The denunciation of eternal death or endless misery, to which he gave great credit—the vicarious sacrifice of Christ,—and correspondent doctrines of the Trinity, were all bars in the way of a clear understanding of the consistency of the scheme which he advocated. My mind was unable to admit a system which required the sacrifice of

justice in the salvation of all men. The sentiment which, as I thought, rendered God a mutable being, impaired my confidence in his wisdom and his omniscience; and the necessity of the sufferings and death of Christ, as *Jehovah*, to propitiate *himself*, appeared in any other than a rational light. All the faculties of my mind were called into requisition to reconcile the absurdity of imputing transgression to a righteous person, and punishing him as a sinner, while the wicked escaped the infliction of that discipline which I thought was clearly threatened in the scriptures. During this trial of mind, a friend lent me some of Mr. Ballou's works, and light immediately shone on the understanding. From him I learned, that the mission of Christ was to save men from *deserving*—not from *deserved* punishment. This sentiment is now so well confirmed, that it will never be forgotten, while the light of reason illumines the understanding.

When the letters of Mr. Hawes appeared in the Observer and the Secretary, I was earnestly invited to review them. Knowing that they were considered by some as unanswerable, and as they embraced a great variety of topics, I was not at first prepared to undertake the work. But frequent solicitations prevailed—the work was accomplished, though under very adverse circumstances. It was well received by the public, and frequent suggestions were offered, as an inducement to publish the whole in a book form. To this step I have finally been induced, and a small impression of only one thousand copies, is now offered to the public for perusal. The labour has been great, and several subjects have received less attention than I should be glad to bestow. Every subject of importance, has however, received close attention, and every argument of any weight been fairly quoted, and honestly examined. The publication of the whole of Mr. H's Letters, would add nothing to his arguments, and every person may see that no important statement has been omitted.

I have not dwelt so fully on two of Mr. H's assertions as I originally anticipated; viz. the wide extent of the belief in endless misery, and the various consequences of virtue and vice. Examples could easily be given from history, going to prove conclusively, that a uniform national belief has no necessary connexion with truth. Faith in particular tenets has been effectually established by the sword, and the descendants of those who have thus submitted, have been equally as faithful to the tenets received, as were their conquerors.

To say, as Mr. H. does, that the vicious are equally as happy in this world as the righteous, is so absurd, that it hardly requires a serious refutation. Scripture and experience, are both utterly against it, and the assumption is calculated to lead the mind to infidel principles and licentious conduct.

RUSSEL CANFIELD.

Hartford, June, 1827.

CANDID REVIEW.

NO. 1.

To Rev. Joel Hawes,—Hartford.

Sir—I make no apology for addressing these strictures to you—the substance and style of the letters being too obviously yours to admit a rational doubt concerning their authorship. Without further preface, then, I shall proceed to the investigation of their contents.

On a careful perusal of these letters, I am persuaded the following statements can be fully supported ;

1. They contain assertions, and questions in the affirmative form, as reason and data for argument, which you *do* not, and *cannot* sustain.

2. They exhibit deductions, which, if true, would destroy the very principle for which you contend,

3. They offer as proof of certain tenets, scraps of scripture, in a mutilated form, bearing obvious marks of "handling the word of God deceitfully."

These you will consider as high charges—they are —and the writer is ready to hazard every thing dear to the human heart on the event of supporting them, in their most literal import and extent.

Your first appeal is to prudence, from which the following is a fair quotation ;

"It is a maxim, the correctness of which you will readily admit, that in every question of duty and hap-

piness, where one side is doubtful, and the other safe, we are bound to take the safe side. Act according to this maxim, and you cannot be a Universalist. Those who believe in a future state of retribution, and endeavour to prepare for it by a life of penitence and faith, will certainly be saved. On this point there is no doubt."

He must indeed be a novice, who does not perceive the second sentence to be a mere assumption of the very ground in debate, which you are bound to support, without depending on the sophistry of a *petitio principii*, and which you *would* support, were your power equal to your design. Why cannot a prudent man be a Universalist? No reason is given—no argument used—nor does creation furnish one.

It is generally understood that you were settled on Calvinistic principles, but you seem now to have taken the very ground for which the Calvinistic Council of Dort burnt *Barneveldt*, a disciple of *James Arminius*. These are your words:

"How then, in such a case, would a prudent man act? He would choose the safe side. He would live and act like those who expect to give account, and endeavour to make sure his salvation on the same grounds on which they expect to be saved."

When penning this, you might not be aware that in a future letter, (the 9th) you would find it necessary to charge the Universalists with having "no *uniform character*."

The next passage worthy of notice is a question put into the affirmative form, as follows:

"Can he then, be in his right mind, who puts to hazard the interests of his soul—who shuns the path which he knows will infallibly conduct him to heaven, and pursues one which, to say the least, may lead him down to hell?"

This quotation contains such a palpable absurdity, and brings a charge so repugnant to our every day's observation, that it requires particular notice. The contemptible hypocrisy which it imputes to Universalists, is the least of its deformities. With what a grace this charge comes from one professing a popular doctrine, always the hot-bed of hypocrites, is left for those to decide, who know the most certain avenues to the human heart. What temptations *are* offered by the doctrine or its defenders—what premiums *can* be offered, save the slander and persecution of the orthodox?

The gross absurdity of this charge, and its utter destitution of truth, are obvious to the youngest capacity. We are charged by you with embracing this doctrine, *knowing* that it is not merely false, but, that it will inevitably lead us down to regions of hopeless, interminable despair, and that its opposite will as infallibly lead to realms of bliss, without alloy, and without end. Dare you say that you know this, or that the assertion is supported by the most distant appearance of probability?

But what principle in the constitution of man leads him to seek remediless wo, in a future world, through the medium of a system, which makes him obnoxious to the derision, and persecution of knaves and fools in this? Where is the charm to work this miracle—this abandonment of desire for happiness, implanted in every man, which breathes the air, or sees the light of heaven? But is it indeed so? has a *Protestant* Clergyman in these enlightened days, the temerity thus to hurl the thunderbolts of damnation on all who refuse to bow the knee at the shrine of his motely system? Are we yet under the dictation of the *holy mother church*, out of which is no salvation?

In this quotation, *works* are the ground of acceptance with God—have you "no *uniform character?*"

After inquiring for a motive to embrace Universalism (and very properly too, on your hypothesis) you ask:

"Will you say that it opens an easier and pleasanter way to heaven, than the doctrine which teaches a future state of retribution? It may be so in respect to those who wish to go to heaven in their sins; but not to those who love God and delight in his service."

The tenet of future retribution is so important in your system, that it seems you consider nothing easy or pleasant without it. Astonishment seems to have laid hold on your faculties, that any person should prefer the plan of making all men holy, and consequently happy, through any other medium, as easier and pleasanter, than that of *future retribution.* It is conceded, however, that men who desire to enjoy heaven *in their sins*, (who teaches this?) prefer another method, while those who love God, and delight in his service, have very different sentiments. On the effect of this fear of a future retribution, I shall meet you with an extract from an orthodox source. Its harmony with the best feelings of a Christian's heart, and with the most unyielding testimony of facts, renders it worthy of preservation.

"Love, and not this fear of punishment, is that which influences to all acceptable obedience. It is indeed true, that the Scriptures speak of a fear, which has influence in this obedience. But it is not this fear of punishment. It is a filial, reverential fear, which is itself the fruit of love, as all acceptable obedience is. Let love rule in the heart, and influence the obedience, and then, though all fear of punishment be removed, obedience will still be regarded. Angels and saints in glory are obedient. But they have no fear of future punishment. They are influenced by love.

"'Tis love that makes their cheerful feet,"
"In swift obedience move."

"And our obedience should be like theirs. Indeed, all acceptable obedience, in this respect, is like theirs. It is the fruit of love." But this point will be more fully examined in a future number.

The next quotation on which it is thought proper to bestow the labour of criticism, is in the following words:

"How it can be honourable to God to set aside the sanctions of his word, and to represent him as treating the righteous and the wicked alike, it is very difficult for me to conceive."

It is certainly unfortunate for a person, who would be thought to act consistently, that he has embraced a system for which not merely consistency, but truth must be sacrificed. That this reproof may be felt, you will please remember, that in the ninth letter, it is thus written:

"It is said that men receive in this world, all the punishment they deserve; and therefore cannot be justly punished in the world to come."

Now, Sir, I beseech you by the fear of having *no uniform character*, in the event of withholding the information, to say how you can represent us as insisting on a *punishment according to desert* in this world, and at the same time setting aside the sanctions of the Divine law? In what part of the divine law is the threatening of endless misery appended to the violation of its commands? "He that *hath a dream*, let him *tell a dream;* and he that hath my word, let him speak my word faithfully." You represent us as setting aside the sanctions of God's law, while your own concession denies the truth of the charge. The community of which you are a member will expect a reply.

But another remark waits for introduction to this subject. You have "set aside the sanctions of the divine law" by the most unqualified declaration, that

a man may sin as with a cart-rope ninety-nine years and eleven months, repent and believe as you bid him, and ascend to immediate glory, and neither suffer for the demerits of sin in this world, nor in the next; while a youth of twenty, comparatively innocent, may die prematurely, without your repentance, or your belief, and welter in torments while God exists. Does this avowal harmonize with other declarations, to give you a *uniform character?*

I will now call your attention once more to my third quotation from your Letters.—No man of common sense *does* believe it—no one *can* believe it, and were it not a forlorn hope, even *you* would not dare to make the assertion. Not only is the assumption viewed with pity by every man who knows the workings of his own heart, in the strong desire for happiness, but every man of any good degree of information, gives his dissenting voice to its every conclusion. It recognizes the principle, that a belief in the tenet of endless misery, ensures a state of future happiness, and that whoever doubts this opinion, has lost his senses. I shall not here insist upon what you say relative to the sanctions of the divine law, for it is fair to presume, that you wish to vindicate the doctrine that the fear engendered by this darling tenet, inevitably leads to a life of virtue, acceptable to God, and ensuring his salvation. *Is this the fact?* That it is not, you shall have full proof from orthodox authority.—Your favourite commentator, Dr. Scott, gives his voice against your deduction, in the most explicit language—

"And yet, facts undeniably show, that men venture on sin, even with the threatening of everlasting misery sounding in their ears; nay, with the *trembling apprehension of it* DISMAYING THEIR HEARTS; for divine, as well as human laws, are weak through the flesh, and with all their sanctions and barriers, are unable to affix boundaries to the swelling tide of human depravity."

On the present occasion, no other authority need be quoted. He has not given an *opinion* on the subject, he appeals to *undeniable facts*, and in whatever light you view it, the assertion which you make is *proved untrue* by those of your own creed. If Mr. Scott uttered a falsehood, which every man of observation knows he did not, this very circumstance as fully refutes your assertion, as the admission of his statement. Take which horn of this dilemma you deem most expedient; either destroys your premises and the conclusion they were intended to support vanishes into thin air.

In thus summarily destroying both your premises and conclusion, the pledge made in my two first statements has been redeemed. If the dreadful fears of future torment do not *drive* men to heaven, nor cause them to be virtuous, your *reasons* are at best, nugatory. Admitting your unsupported assertions respecting the conduct of professed Universalists to be true, (which would be a sweeping concession) your own principles would thereby gain nothing. Even such a wholesale admission would bring us merely on a *level;* a small step, indeed, towards the establishment of your tenets. But it is yet to be *proved* that the effects of a belief in the final holiness and happiness of all men, leads to the same HORRID IMMORALITIES as shall yet be fastened on those of your creed, by the most unquestioned and unquestionable authority.

I shall close this number by a brief survey of the nondescript argument found in the last paragraph of your first letter.

"What motive can you have for embracing the doctrine of universal salvation? If it be true, you have nothing to fear from rejecting it; but if it be false, you have every thing to fear from embracing it. Disbelieving the doctrine can do you no harm; but believing it may do you infinite injury."

To this question it is answered, because the belief in this doctrine gives peace and joy; and because we who believe, enter into rest, by being satisfied that he without whom a sparrow falls not to the ground, is fully able, and will finally bring into the one fold, all the erring children of men, who are of more value than many sparrows. The *ifs* and *buts* which follow the question, are too contemptible quibbles for sober investigation.

If this apology for an argument be any thing more or less than a *bar to inquiry*, and a *bait for hypocrites*, I will confess my inability to comprehend it. If it should prove *true*—it is of no possible consequence to doubt it, although truth is allowed to be the first point of inquiry. The belief of a *lie* is therefore preferable to a belief of the truth, unless the truth should happen to be in orthodox hands. From such subterfuges, such hiding places for distressed argument, such sublimated nonsense, let every man who has independence of mind, turn in disgust.

Yours,

CANDIDUS.

NO. 2.

To Rev. Joel Hawes,—Hartford.

Sir—It is a needless, as it would certainly be an irksome task to follow you through the wilderness of unsupported assertions, bold assumptions, and sophistical deductions which you have made. No man of ingenuous feelings, but must condemn the method which you have adopted, to enlist the prejudices of the ignorant and the indolent, by a repetition of the cant language of the ill-informed and the malicious, and the

adoption of the most puerile reasoning, and self-destroying conclusions.

It has been said, that "inconsistency is a badge of error." The maxim appears self-evident—it is acknoweged by you in charging the Universalists with inconsistency, and with having "no uniform character." I shall examine a portion of your statements, by comparing them with others, and with scripture testimony. Should they bear *this test*, I am a false accuser.

You say—"come what will in the future world, it will be well with the righteous." If by the righteous you mean the saved, as I presume you do, let us hear your ideas of salvation.

"If men are punished in the present life according to their deserts, then Universalism is false. This asserts that all men are saved. Saved from what? From nothing, if they endure the full penalty of the law. It is absurd to talk of men as experiencing salvation, after they have received all the punishment due for their offences, and have thereby fully satisfied the demands of divine justice. *Free punishment* and *free salvation* are totally inconsistent with each other. Which then will the Universalist assert? If he says all are freely saved, then none are punished as they deserve; and if not punished in this life, they may justly be in the life to come."

I have perused and re-perused this quotation for the purpose of rescuing it, if possible, from the ridiculous consequences which it clearly involves. According to my understanding, this paragraph imports, that if men are punished in this life *according to their deserts*, they must also be punished in the life to come; for you assert, that they can be saved "from nothing, if they endure the full penalty of the law." You again say, that those who are freely saved, are not "punished as they deserve; and if not punished in this life, they

may justly be in the life to come." The query is now proper—How do you know that "come what will in the future world, it will be well with the righteous?" You have laid down the principle, that the saved, are *freely* saved—and saved, too, from the consequences threatened against transgressors. On your own system, then, if they are not punished in this life, they may justly be in the life to come. I ask now for the safety of *your saved*, who, not suffering in this world according to their malefactions, as you say they do not, are exposed *justly* to suffer for them in the life to come. Whether God will exhibit *less* justice in the future, than in the present life, is left for *you* to answer. Your words are these.

"Now let me ask, is there any such distinction made between the righteous and the wicked in the present life, as is implied in the character of God as a rewarder?"

Not only do you here deny, in the most express terms, that the wicked are punished in this life, but the argument which you would deduce from the statement is, that in the future world, the vicious will experience the unmitigated vengeance of an incensed, omnipotent Jehovah. But did you foresee the consequences of your *unsupported* statement? You exhibit the strongest repugnance to that meaning of the term salvation, which "merely signifies deliverance from the *power*, and not from the curse of sin." If by the curse of sin you mean the penalty threatened to the disobedient, where are your sanctions? The thunders of Mount Sinai, "the intimations of conscience, and the natural apprehensions of men," which at times you hold out as motives for obedience, are reduced to the whispering zephyr of a summer evening. But for what purpose do you *ever* hold them up to the gaze of men? is it to make them virtuous? You represent a life of virtue as a life of suffering, and a life of vice as

a life of pleasure. Nor this alone. Your *ipse dixit* has already decided, that the virtuous cannot be saved, as "it is absurd to talk of men as experiencing salvation, after they have received all the punishment due for their offences." But are not all men *sinners?* In contrasting the happy effects of vice, and the miserable effects of virtue, in this life, either the righteous have, or have not received for their demerits; or were they never sinners? If they *have*—if suffering be meted to them in this world, it must be in the coming, on your own hypothesis. If they have not been rewarded, or punished, in the present world, the justice of God *may* find them out in the coming. In one case, they are hopeless—in the other, a peradventure, a mayhap, of still suffering the due demerit of their sins, hangs like a portentous cloud over their future prospects. Take the sentiment which way you will, and if it make any christians, they must be gloomy, doubting christians, and "he that doubteth is damned," or in perplexity, dread, and frequently in despair.

If, then, on your own scheme, salvation *cannot* be experienced but by hell-deserving wretches, and those who are saved, are unjustly saved, the *contingency* is in favour of the sinner, and those who heartily believe in your theory, have no possible motive to become virtuous. If to be saved, their demerits must entitle them to suffer in regions of hopeless despair—and if a life of virtue in this world lead only to a bed of thorns; what nameable cause, either in this or a coming world, offers a solitary motive to virtue?

You have written a long paragraph in the face of scripture, and daily observation, to maintain the doctrine of future retribution, *as a deduction from your proposition*, that virtue does not bring its own reward here, and that vice does not, and cannot, receive the penalty attached to the breach of God's law in the present state. If your argument be good, it will bear

carrying to its legitimate result. If sin produce happiness in this life, it proceeds spontaneously, and as a necessary effect, from the principle of disobedience; in which case the restraint was opposed to the creature's happiness; or, God tacitly gives countenance to the infraction of his law, by rewarding, on the spot, every law-breaker. If the former be true, and "principle is eternal," the same effects will most certainly follow this cause, in whatever world we may be placed. If the latter be true, then God must change, or he will always thus reward the transgressor, and thereby reduce his law to a mere nullity; an orthodox quibble, as you have represented it. I shall close this subject for the present, by the application of an invention, or an adopted form of speech, found in your ninth Letter.

"Look at facts. Has not sin existed on earth for six thousand years; and multiplied sorrow, and pain, and death, to an almost inconceivable extent? Is all this consistent with the goodness of God? No Universalist, I suppose, will deny that it is. How then does he know that misery in the future world is not consistent with the same goodness? Guilty men in the present life endure a great amount of suffering:—why then may they not endure the same in the life to come?"

Now, Sir, will you be pleased to "look at *your* facts?" You state as fact, in the form of a question, "are not the recompenses made to either class in the present state, *very* imperfect, and far from corresponding with their respective characters?" Here is a most excellent opportunity for the display of your [orthodox] logic. "Is all this consistent with the goodness of God?" No Calvinist, I suppose, will deny that it is. How then does he know that—"the recompenses made to either class, in the *future* state" will not also be "very imperfect, and far from corresponding with

their respective characters?" If you can *consistently* shake off this *sophistical* and fallacious conclusion from your own premises, in *this case*, perhaps you will not forget, that an argument which proves too much, is far more hazardous than silence.

It occurs to me at the moment of writing, that in speaking of the safety of the righteous in a future life, you did not dwell on the *modus operandi* by which they have obtained, or will obtain, this character. If on the Calvinistic plan, (and surely you *profess* Calvinistic principles) it must be by sovereign, irresistible, discriminating grace; by *imputing* to them, *as sinners*, a righteousness to which they have not the shadow of a title. You *must* accede to this, or renounce every pretension to consistency, and to *Calvinism* also. If then, "without the least foresight of faith or good works,"—"God having, out of his mere good pleasure, from all eternity elected some to everlasting life," will bestow the blessedness of a happy immortality on them, while his wrath will crush all the non-elect; perhaps we may be informed what their righteousness had to do in this affair, which had been pre-determined "from all eternity." If you wrote the quotation as an Arminian, permit me to inquire once more, in your own words, "from what are they saved?"

A few words more, in the way of interrogation. In polemics, do you "hold a language public, and a lan guage confidential?" Do you maintain that any are saved *for* their works? and if so, from what are they saved? and are they on a different footing in realms of blessedness, from those who are saved from deserved punishment, because God chose to save them? and if one individual be saved in opposition to the demands of justice, why will not all be saved on the same unjust principle? And, if *one* be saved on this principle, the intimations of conscience, and the

threats of punishment, of which you consider the Bible so full, are mere "sounding brass, or a tinkling cymbal."

I shall now introduce to your notice a whole paragraph from your ninth letter.

"I am aware of the quibble of Universalists respecting the meaning of the term salvation. They would have us understand that salvation means, only deliverance from the *power*, not from the curse of sin. According to them, there is no forgiveness with God. Every man who sins is punished to the full extent of his guilt. And if he is saved, it is not from the penalty of the law, which takes its course with every offender, but from the dominion of a sinful temper or a depraved heart. But what says the Bible? Does that explain salvation to mean, simply, deliverance from the power of sin? Is all that it says of justification, of forgiveness, of pardon, of remission of sin, without meaning? Do the scriptures, after all that has been said and sung on the Heavenly theme, give us no idea of a pardoning, forgiving, justifying God? I forbear to give a formal definition of these terms. I feel that it would be insulting your understanding. Their true meaning is understood by every child who is capable of reading his Bible. Forgiveness is remission of penalty; pardon is deliverance of the guilty from the due punishment of their sins; and to explain these terms, as do the Universalists, to denote only freedom from the power of sin, furnishes a notable example of the facility with which they wrest scripture, and pervert the plainest words of the language."

As you appear to be so well "aware of the quibble of Universalists, respecting the meaning of the term salvation," it might have done no harm to the cause of truth, had you quoted a passage from Matthew, containing the *foundation* of this quibble.—

"Thou shalt call his name Jesus, for he shall save his people FROM THEIR SINS." Is this quibbling? or rather is it not quibbling to hold forth the terrors of a future hell for the promotion of love to God, and virtuous actions here, while you aver that the saved are absolved from the very sufferings which you have denounced? It is certainly a little remarkable, that one who apparently triumphs in scripture authority for his assertions, and vauntingly inquires, "But what says the Bible?" should, after all, forget to quote a single word from it in support of his bare, his barren assertions. In so long a paragraph, containing so many assumptions, surely a small mixture of Bible, even if it were mutilated, might be fairly expected. But not one word of this appears. Your extreme sensibility prevents you from giving "a *formal* definition of these terms. "I feel that it would be insulting your understanding? Their true meaning is understood by every child who is capable of reading his Bible." I ask now in my turn, "But what says the Bible?" Ans. "Comfort ye, comfort ye my people, saith your God; speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD'S hand double for all her sins."—Isa. 40: 1, 2.

Now, sir, if you can read your Bible, will you be pleased to answer the question to yourself, Is pardon "deliverance of the guilty from the due punishment of their sins?" Should you wish to learn further what the Bible says, it shall be at your service. Let the community judge who perverts "the plainest words in the language."

In examining your second letter, I find so much *generalizing*, so much indefinite and common-place assertion, with no small share of the leaven of sophistry, that it may with propriety be considered as a-

mong the *incurables*. I shall now notice but one expression.

"As to the doctrine being opposed by the prejudices of men, this is so far from true, that it is every way adapted to please and gratify the desires of the natural heart."

Do you really believe, that when Mr. Murray was stoned in Boston for delivering his message of Peace on earth, and good will towards men, a total destitution of prejudice was the cause? If so, the aggressors had most *un*natural hearts.

Speaking of the consequences of the doctrine, you say;

"It denies the mercy of God, and sinks the grace of the gospel into an empty parade of high sounding words. It is asserted by Universalists that the "wicked receive a punishment *proportioned* to their crimes,—that all the hell there is, is inevitably certain to the wicked,"—"their portion in the lake of fire and brimstone, in the sorrows of death and pains of hell, is and ever will be in exact ratio to the measure and magnitude of sin."

We are pretty uniformly accused of granting *too much* mercy to the Creator. But *we* understand mercy as perfectly consistent with justice, and not *opposed* to it.

"Also unto thee, O Lord, belongeth MERCY—for—thou renderest to every man according to his work." Do we deny the mercy of God, in the afflictive dispensations of his Providence, intended to promote our good, and bring us back from the wilderness of error, to the paths of virtue and peace? If we do, the prophets and apostles are most deeply implicated in the charge, and you are at liberty to consider them "either incapable or dishonest," as you deem other Universalists.

We do say, indeed, that the "wicked receive a punishment proportioned to their crimes;" and Jesus Christ, and his apostles, taught the same doctrine.—Christ informs us, that with what measure we mete, it shall be measured to overflowing, and that the measure shall be rendered by *men* into our bosoms. Nor are the writings of the apostles silent on the subject. We learn of them, that every man shall be recompensed, *without respect of persons;* and that he who soweth to the flesh, shall of the flesh reap *corruption* —not incorruptible fire and brimstone. If what we sow we shall reap, where shall we reap it—in the field where it is sown, or in a distant region *where* we have not sown, and *what* we have not sown? But perhaps I am perverting "the plainest words in our language."

I shall now transcribe a small paragraph from your third letter, in the way of comparison. It is not brought *merely* to exhibit the tissue of contradictory assertions with which your Letters abound, though that is sufficiently obvious, but to give another conclusive proof, that error and inconsistency are cause and consequence.

"Those persons who have been awakened to a sense of their guilt and danger, and as often relapsed into a stupid, or irreligious state, and who are annoyed always and irritated by the doctrines of grace, are much inclined to seek rest at the universalist's meeting, and there get their consciences quieted by hearing that there is no day of judgment, AND NO PUNISHMENT for the wicked."

"Doctrines of grace",—Yes; and yet, come what will in the future world, it will be well with the righteous, though, according to the doctrines of grace, "if they are not elected, they must indeed perish." But doctrines of grace, and day of judgment—punishment for the wicked—all—all in the same paragraph? tru-

ly this is astonishing. Is it true, to the non-elect the entrance into life is blocked up, and that they were reprobated "from all eternity," and yet must they suffer as *wicked*, when they were predestined, not merely to sin, but forced to sin "that they might justly be punished!" Leaving this absurdity, let us try for once, to find a point to your declamatory paragraph. You assert that some "get their consciences quieted by hearing that there is no day of judgment, and no punishment for sinners," and all this at a universalist meeting house! Perhaps you can name the place, or the speaker, where, and of whom, this is true, but it looks too much like an attempt to throw the odium of inconsistency upon Universalists, which shall be written in capitals on your production. We do not deny *a day* of judgment, but we speak of it as being simultaneous with the preaching of the gospel. Judgment is decision, a judicial sentence, and when this occurs, it is that man's day of judgment who is judged, or punished. If we do really hold the doctrine that there is "no punishment for the wicked," it is a little singular, that you should dwell so long on the impossibility of saving one who has been sufficiently punished. It is certainly a singular charge to bring against us, that we deny punishment for sin, while you say that those only, who are not punished, can be saved; while the recipients of salvation, who have not been punished in this world, may justly be in the coming world! Such appears to be your zeal in contradicting Universal Salvation, that you have run into the opposite extreme of universal damnation.

To you, who are so perfectly familiar with inconsistency in theory, it may not be necessary to make an apology, but I feel myself in duty bound to render a reason for obtruding another 'badge of error' upon the reader's notice. Mr. Scott, the commentator, says, "A very small proportion of men's actions is directed

by personal knowledge, demonstration, or by the higher degrees of probability." It is a maxim which daily observation verifies, and it is therefore I would press the inconsistency of your assertions home to the business and bosom of every one, who has a mind to understand, and a heart to feel. The quotation to which I allude is the following;

"If the righteous and the wicked are to fare alike in the future world, why is salvation always promised *conditionally?*"

"And on this principle, I must say that although those passages which either directly, or by implication, teach that future happiness is suspended on present conduct, and is to be attained only by compliance with certain specified conditions, appear to me entirely unmeaning and absurd."

If, after what has already been advanced, any thing found in your letters should be able to furnish matter of astonishment, it is the utter incoherence of the present declarations, compared with others heretofore cited. That salvation is always promised conditionally, is precisely as consistent with your definition of the nature of salvation, and the signification of pardon, and forgiveness, as to say that the sun emits light and darkness, or that all the parts of a body are not equal to the whole. By your own rule of argument, it is absurd to speak of salvation, as being experienced by one who is not obnoxious to punishment; but is the law against the obedient? If man be obnoxious to punishment, and salvation be deliverance from punishment, or the curse of sin, then conditions must be out of the argument, or he saves himself by compliance, in which case deliverance of the guilty can have nothing to do with the subject. Any other conclusion renders language more vague than the Delphic Oracle. Whether the course which you have pursued, in the zigzag windings of modern or

thodoxy, is intended to "darken counsel by words without knowledge," will be left to others to decide, when we have closed the subject.

Yours,

CANDIDUS.

NO. 3.

To Rev. Joel Hawes,—Hartford.

Sir,—If you are fully persuaded that the chief support of your system rests on "profane and old wives' fables," or the equally vague and fluctuating traditions of men, you have certainly exhibited a happy specimen of sincerity in the composition of your Letters. The course which you have taken testifies in a voice louder and more definite than words, that the scriptures are not considered as the first, or most important test of opinion.

But, Sir, I will now inquire, if this be the touchstone to which protestants have at length returned? After abjuring the supremacy and infallibility of the Pope, and professing to take the written word as the man of our counsel, and the unerring rule of faith and practice, have we merely changed *masters?* Whatever may be the inference, the *fact* is obvious, that the major part of your *reasons*, as they are termed, are drawn from sources entirely distinct from the Bible. Those who have read the subject of these remarks with care, know this to be the fact, and are at liberty to estimate the value of such extraneous testimony.

On examining some of your dogmatical assumptions, a thought has occurred, which may be as well expressed here as in any other place. Each person accused of malefactions of the deepest die, is considered inno-

cent in the eye of the law, until the proof of his guilt shall not admit a rational doubt. Nor is this all his privilege; even when an overwhelming majority in the community has decided on his criminality, he has a right at his trial to challenge each person on his oath, and is allowed counsel, whose honour is pledged to use their best services in behalf of their client, under all these disadvantages, and in the very face of the popular current, whatever be its origin; and wo betide the court or jury who dare to infringe on his rights, or condemn him, until the allegations are proved. But these are the immunities granted by the world's people; ecclesiastical tribunals manage concerns in their province differently. A single man in these courts, usurps the offices of accuser, public prosecutor, jury, and judge; and the accused is never acquitted, for the precedings are entirely *ex parte*.

One of these anomalies in judicial proceedings is found in your third letter, the purport of which is as follows:

"If then we find that any system of doctrine is generally embraced by the wicked, and rejected by the righteous, we have strong presumptive evidences that the system is false."

To clinch this "presumptive evidence" against Universalists, it is stated that "good men cannot oppose the plain doctrines of the Bible," and that the heresy of Universalism is "embraced chiefly, if not only, by those whom the Bible denominates the wicked." But this charge appears rather too general for your purpose; hence you condescend to particularize a few of the minutia in the following words:

"The profane swearers in a town or city, together with those who are accustomed to neglect public worship and violate the Sabbath by business or amusements, will become diligent in their attendance upon the worship which is conducted by preachers of universal salvation.

"If there are any persons in the community who are unfaithful in the conjugal relation, and who are accustomed to "drink stolen waters as sweeter than their own ;"—these are usually much pleased to hear that there is no hell, and that adulterers shall inherit the kingdom of God.

"I have noticed, also, that intemperate persons are generally very ready to turn out, when the doctrine of universal salvation is preached near them, and hear with much satisfaction, that the path of the drunkard leads as directly to heaven as the path of the just.

"Another portion of the audience of a universalist preacher is commonly made up of young men and boys of loose habits. Those "whose feet," according to the Bible, "go down to death, and whose steps take hold on hell," delight to hear it proved that the Bible lies, and that fornicators shall inherit the kingdom of God."

Here then are the allegations against us *in extenso*. Profane swearers, adulterers, the intemperate, and young men of loose habits, chiefly, if not exclusively, compose the audience of a Universalist preacher! And what do they hear in the place where "worship is conducted by preachers of universal salvation?" By your account they hear "that there is no hell, and that adulterers shall inherit the kingdom of God!" And further ; "that the path of the drunkard leads as directly to heaven as the path of the just ;" besides which the audience are "delighted to hear it proved [yes, *proved!*] that the Bible lies ; and that fornicators shall inherit the kingdom of God!" These, are indeed, heavy charges, but as suspicion, or even declamation is proof in your estimation, we have nothing to do but suffer the irreversible sentence. You sink Universalists to a hell of inexpressible suffering in another world, and there on your hypothesis, "the

Bible leaves them." Truly, this is a laconic procedure, and as summary as could be desired by the most sanguinary court martial.

But we shall offer a reason "why sentence should not be executed." The allegations are not proved. Your description of the audience and the preaching are not true. You have indeed said, that "Let the doctrine be preached in any populous place, and the following facts will be witnessed;" viz. the circumstances just enumerated. This, Sir, is one of the populous places where the doctrine of God's equal and universal goodness is promulgated, and here is the place in which you can commence proceedings against the monster Universalism, which, in the act of turning "the world upside down," has "come hither also." You are invited, nay, challenged, to maintain the above barefaced assertions, which you must either support, or submit to the odium of a false accuser.

If the character of the audience is half as bad as you have represented, surely some of "those who, according to the Bible, give the best evidence of piety," will volunteer their testimony, in addition to your *ipse dixit*, which is given anonymously.

But how is it possible, that in this land of steady habits, whose moral and religious character has been raised to the highest niche in the temple of fame through the instrumentality of your denomination, I say, how is it possible, that in a place of such pure morals, preaching is permitted, nay, encouraged, which is calculated to perpetuate such a catalogue of scandalous vices as you have imputed to the majority of the audience? Really, sir, you appear to have verified the truth of a certain poet:

> "Not one looks backward, onward still he goes,
> Yet ne'er looks *forward*, further than his nose."

A spice of the principle, which directs to "lie well for the truth," and considers every thing both lawful and expedient, which is presumed by religionists as tending to "the glory of God and the good of the church," is fairly discovered through all this proceeding. Precisely such conduct has been constantly imputed to the Romish church by dissenters from her faith.

Your allegations have not retained the form of opinion; you say, "the following FACTS will be noticed;" if they are facts, they must be of public notoriety, and easily proved. But on what do you rely for proof? It is too late to withdraw, or quibble, by saying that such characters are attached to a portion of the audience; the sense of your assertions is irrevocably fixed by your own declarations, which may be seen in the following quotation:

"It is not the bad conduct of a few individuals, in any denomination of christians, that proves any thing on either side. It is the conduct of the general body from which we ought to form our estimate." And brought to this test, universalism must be pronounced a system of licentious tendency."

There is not, there cannot be, any mistake in this matter.—By the use of a *petitio principii*, or taking for granted what you are bound to prove, you have convicted and condemned, both the speaker and his hearers, *en masse*. You have advanced as sentiments taught from the pulpit, that which is an *absolute*, UNQUALIFIED, FALSEHOOD; and whatever impunity you may expect from your office, depend upon it, when you commit "spiritual wickedness in high places," you shall in no wise escape.—We have no exclusive pretensions to superlative piety, nor do we claim a prescriptive right to all the truth, and talent, and virtue, in the state; but you may be compelled to learn, however reluctant, that a minority has rights,

and that on those rights is inscribed *nemo me impune lacessit.*

An appeal to *your candour* must be nugatory; if you possess any, Universalists and Universalism are excluded from its benefits; but the candid of any denomination, who dare to judge by facts, may decide for themselves, whether those who compose our congregation, male and female, do, or do not, possess as much integrity, as much of the Christian temper, as much of the courtesies of civilized life, are as temperate, and as good and constant husbands and wives, as those, not merely of your congregation, but of your *church.* Facts *might* be given which would decide this question at once.

Are none to be found in our ranks who visit the fatherless and widows in their affliction, and in whose hearts love to God and man is a living, an active principle? We desire not to boast; but what say the suffrages of your citizens? Have no instances, or rather have not instances in abundance, testified the confidence of society in their integrity, their responsibility? Facts, indeed, are *stubborn* things.

In relation to those whom you represent as composing the chief, or *only* hearers, at a Universalist meeting, the selection of "Bible saints," by way of contrast, is certainly a little unfortunate. Noah is represented as building the Ark because he was *not* a Universalist; but he was drunken, unless "the Bible lies," and you say the *intemperate* form a *large* portion of the audience of a Universalist preacher. Lot is also brought forward as an example of *one* in oppotion to a whole city of Universalists, viz. Sodom.—The Bible says, respecting this opposer of Universalism, "thus were both the daughters of Lot with child by their father." *O tempora! O mores!* How astonishingly do the Bible saints differ from their degenerate offspring! *Now,* all the vagabonds in society

are Universalists, forsooth, and vice versa; for, by your logic, all the Universalists, are vagabonds, and for any thing which appears to the contrary, are not a whit better than their opposers *were*, in *former times*. The moral *humours* of the "body politic and corporate," which have been gathering for centuries, seem to be concentrating for an explosion, the result of which may be more dreadful to modern Universalists, than the flood, and the fire, were to the ancient.

Perhaps, sir, you have seen a book, purporting to be a refutation of Universalism, written by one Roswell Judson. *Perhaps* you do *not* know that the author of that book peddles it round the country for liquor, on which he becomes so intoxicated, as to be a public nuisance. Perchance you do know how *warmly* this book was recommended by the orthodox, who had not read the Lectures which it is intended to refute;—but it is not to be presumed that you know, that one of these recommending gentlemen has an orthodox son, who stood for the hideous picture of Universalism which is said to be daily presented to the view of this very feeling father. Yet such are incontrovertible facts, the inference is to be drawn by yourself.

But it may not be necessary to attend to these matters of fact in detail, as belonging merely to the audience. Another method will be first attempted.

If a successful turning of the tables on an opponent be considered as a complete triumph, the present opportunity shall not be neglected. The leaders of orthodoxy shall come in for a full share of the odium which you represent as belonging to *us*. When the continuance of such people as teachers, or employing them with a known bad character, is indicative of a *pious audience*, then a tree is no longer to be judged by its fruit.

Within a few years, a city, within 100 miles of Hartford, containing 14,000 inhabitants, has witnessed the disgrace of *six* clergymen, *at least*, (all sturdy believers in eternal damnation) for gross immoralities, and some of them after being discarded from other societies on account of their crimes. One of these has lately been ejected from the third society in which his intemperance has been repeatedly witnessed. He was certainly expelled from *one*, and it is believed from *two Presbyteries*, for the same allegation. But I have no wish to exhume the frailties of the dead, more particularly of those who were our contemporaries. Another of these, after repeated hearings by a Presbytery, or clergymen deputed for the purpose, was silenced as a confirmed drunkard. The remainder were guilty of the most flagrant lasciviousness; one of a clandestine elopement with another man's wife; another of the seduction of a young female under his protection; the latter of whom has lately appeared in the public papers as a forger of notes, a swindler, who has fled to escape the state prison.—This person was a most violent opposer of Universalists.—The next confessed, that he had lived in a state of the most indiscriminate intercourse with the vilest of the community for eight or ten years, and the other was dismissed for the most obvious licentious conduct.

But it can hardly be necessary to recapitulate the facts which stand out in bold relief against those in the front ranks of orthodoxy, merely to repel a charge, which, with a man of sense, carries its own refutation on its front. The charge, if true, is as directly made on the whole community, and especially on the conservators of the public peace, as on Universalists. If an overwhelming majority of the orthodox permit such preaching as you impute to us, *theirs is the fault.*—You know that it has not been uttered in this place;

you know that if a wretch were found, who dared to utter such stuff,—he would be amenable to the majesty of the laws.

Intimately connected with this subject is another, to which we will now attend. You have written considerable, evincing much solicitude for your favourite principle, that a fear of future misery is the efficient sanction of God's law; an almost certain bar to disobedience. The mode in which you have chosen to maintain this, is by substituting your own dreams in the room of facts. By reasoning on these figments of the imagination, as consequences flowing from given causes, you have attempted to prove *a posteriori*, that the cause is good or bad, as prejudice or passion might dictate. As you have laid so much stress upon *fear* as the basis of morals and religion, and depend so much on alleged facts in support of your premises, the subject may as well be examined now as ever; let us then revert to the effect produced by this fear, appealing to historical facts, and the acknowledgments of its advocates.

That the fear of endless punishment, as the consequence of sin, is the broad principle on which you found the practice of virtue, in this world, and the possession of happiness in the next, is evident. Sects differing in name, which hold this principle in common, have all the advantages deduced from it in their favour, if the premises are correct, and on this broad principle it will first be examined.

It will be conceded that the Romish Church is not a whit behind the Protestant in this respect. Indeed, as a body, they are more explicit in their denunciations on transgressors than the Protestants. What now is the history of that church? *It is written with the blood of persecution.* It is needless to specify particulars. History records more than fifty millions of victims to the Holy Catholic Church. Massacres and

assassinations too numerous and too horrid to relate are the dreadful concomitants of this belief in *that* church. Centuries have witnessed her violations of every principle of honour, humanity, and virtue—her own historians acknowledge it, and the Protestant church has long resounded with anathemas on her head as the mother of harlots, and abominations of the earth. No proof is here needed, nor will a professed Protestant utter a dissenting voice, unless it be to the *deductions*.

But some eminent and excellent members of that church, give a faint relief to the dreadful picture.—With these exceptions, a whole church stands as a beacon to others professing the same fundamental doctrine. But, heart-chilling as is the picture of this church, the same features are distinguishable in the Protestant. From her own history, and the acknowledgments of her children, will the facts in support of *my argument* be drawn.

To begin with a celebrated Reformer, from whom *your denomination* claims its origin. He was a bigoted, intolerant, persecutor and *murderer*. Mr. Benedict, the Baptist historian—a Trinitarian Calvinist, thus writes:

"A *multitude* of testimonies go to prove that Calvin was at the head of this murderous affair." [The burning of Servetus, as an anti-Trinitarian.] But omitting all others, I will transcribe part of a letter to the Marquis Paet, high chamberlain to the King of Navarre. "Honour, glory, and riches, shall be the reward of your pains; but above all, do not fail to rid the country of those scoundrels, who stir up the people to revolt against *us*. Such monsters should be exterminated, as *I have exterminated Michael Servetus*, the Spaniard."

I am fully aware that it will be objected, this was a solitary instance. It is not necessary to prove that

every believer in endless torments is a murderer and a persecutor, nor that the Protestant church has drunk the blood of saints and martyrs to the same extent as the mother church; but if it be evident that the same spirit of persecution has reigned to the present time, and that circumstances have in some measure prevented its baleful effects, the object is accomplished.

Stupidly, and obstinately perverse must that man be, who doubts that the reign of the Protestant queen Elizabeth, was equally as sanguinary as that of "bloody Mary," the Catholic. As many Catholics, perhaps, did not suffer martyrdom under her auspices, as under those of Mary; but the spirit of persecution was as relentless, as intolerant.

But, nearer to our own times, what was the state of religious toleration, even in England? Did not our fathers flee from Protestant persecution, and did they not become persecutors of Catholics, Episcopalians, Quakers, Baptists, Adamites, and all who did not adopt their faith, the moment they had power?—These facts are too notorious to need proof, or to require a protracted comment. Perhaps, however, an avenue to escape from the *conclusions* may be devised; though I see not the manner of effecting it, unless it be, by justifying Protestant persecution, as "easier and pleasanter" than Popish.

Let us now look at the confessions of the primitive Reformers, respecting the general influence of a change from popery. *Luther.*—"We see, that, through the malice of the devil, men are now more avaricious, more cruel, more disorderly, more insolent, and much more *wicked*, than they were under *popery*." Again, "I am burnt with the flames of my untamed flesh; I am mad almost with the rage of lust. * * * * * I who ought to be fervent in spirit, am fervent in impurity. * * * * I yield not in pride, either

to the emperor, prince, or devil." But a fair judgment can be made of the morality of the times, when Luther, Melancthon, Bucer, and five others, gave permission to the prince of Hesse Cassel, to have a plurality of wives!

Musculus. "It is clearer than the light of day, that never were pagans more vicious and disorderly, than those professors of the gospel."

Melancthon. "The thing speaks for itself. In this country, among the *reformed*, their whole time is devoted to *intemperance*—sunk into barbarity and ignorance."

Stubbs, speaking of England, says; "I found a general decay of good works; or rather a plain defection, or falling away from God—who sees not that they (the papists) were far before us, and we far behind them?"

Capito. "I acknowledge the great evils *we* have occasioned in the church."

Bishop Burnet, speaking of the state of morality in England, in the reign of Edward VI. says; "The sins of England did, at that time, call down from heaven heavy curses."

Much more might be cited to the same purpose, proving incontestibly, that a reform in *name* is not always a reform in *fact*, and exhibiting in vivid colours, the persecutions, tumults, murders, perjuries, and other most flagitious conduct, of the most noted opposers of Universal Salvation. It would probably be said in extenuation, that these things occurred under a less degree of light than is enjoyed at the present day. True, but is the doctrine of endless torment calculated to produce this light, and gradually reform the heart? If so, it is very inefficient, for its spirit has done more disservice to the cause of humanity, than all other causes put together. The spirit which the detestable doctrine genders, hardens the heart, and

makes man the enemy of man. That persecution is less prevalent now than formerly, is dependent on causes very different from the mildness of an *orthodox* spirit. It is accompanied by the same vices, so far as they are not restrained by the civil law, and the jealously between rival sects, which may undoubtedly lead to a greater degree of watchfulness over themselves. This proposition is so notorious, from the Narratives of the state of religion in the bounds of different Presbyteries and Synods, that a recapitulation can be hardly necessary. Among the evils deplored, are Sabbath-breaking, intemperance, fraud, and the *et cetera* of general immoralities; and these are distinctly charged on professing christians, communicants of your order; nor does it seem to present any relief to the eye, when we view those of other denominations, of congenial sentiments. The Episcopal power in England, still rules the Catholics in the British empire with a rod of iron. In Switzerland, "an orthodox, but *inefficient faith*," persecutes to exile and to death, and sufficient evidence is at hand, to satisfy the rational mind, that if the tenet of endless misery do not at present exercise its power with the same relentless fury, which has been its concomitant, it is because the civil law has shorn it of its strength, and the fist of wickedness is bound, that it *cannot smite*.

But the subject is too abundantly fertile in the most condemning facts, to be closed in the present number; it will be continued in the next.

Yours,

CANDIDUS.

NO. 4.

To Rev. Joel Hawes,—Hartford.

Sir—In the preceding number of this Review, your descriptions of the audience, and of the doctrine taught by preachers of Universalism, were in part examined. In protesting against your portraiture, an appeal to the good sense of the community, was deemed an insuperable barrier to the truth of your statements, whether relating to the hearers or preachers. It was considered an outrage on civilized society, to designate a large congregation as chiefly, if not exclusively, composed of the most abandoned of the human race; it was shown, by your own words, that this was your evident meaning; and, as no reservation was made in favour of any particular place, it was fairly inferred that none was intended. Such an unqualified assertion, in the face of the most unyielding facts, sufficiently indicates your unrelenting hostility to the doctrine, and that no compunctious visitings of conscience for a moment deterred you in the choice of weapons for a crusade against it. But it was due to the understanding of your readers—to the purity of the christian name, and to your own character—that *some facts* should support these assertions, or that they should not be made. These facts have not been detailed, nor has any thing in the form of evidence been thought necessary. Like the Papal Inquisition, you appear to consider the accusation as sufficient proof for conviction and condemnation.

You must be aware that few cases occur, in which the accused is bound to *prove a negative*. To furnish evidence, clear and unequivocal, is the business of the accuser; in default of which, his accusation is considered of no avail, and in certain cases, he is

amenable to the laws of his country for a vexatious prosecution, or is condemned to suffer the misery he designed to bring on the innocent.

But not to dwell too seriously on your bare and unsupported assumption, which exhibits no more strength than "the spider's most attenuated thread," positive contradiction is sufficient to meet it, until the production of *testimony* in your favour.

In reference to the speaker who advocates the doctrine in this city, you are not quite ignorant that for the last eighteen months, he has been editor of the Inquirer, a paper which is mostly devoted to the dissemnination of the principles which you so unhesitatingly condemn. Do you there find any thing to support your assertions relative to the doctrine, which is so wrathfully reprobated in your Letters? If so, why not produce it? if not, what must be thought of the temerity with which you have ventured to attack a doctrine, whose advocates have *not* furnished a weapon for their own destruction? Every man, who would not be esteemed *non compos mentis*, seeks to obtain his ends by the most feasible means. If the doctrine of Universalism be false, you will never find a more powerful weapon against it, than that furnished by the writers in its favour. Search the Inquirer through the volumes of four successive years for evidence in support of your positions, and, whether you find it or not, you know, or *will know*, the tortures inflicted by a *returned* weapon. He who cannot be wounded by the poisoned shaft prepared by himself, is invulnerable.

But, to come a little nearer to the point, let an inquiry be instituted, which can easily be answered, if your declarations be indeed true. Whence did you derive the information, that preachers of Universalism uphold the principles ascribed to them in your Letters? Do you hear it from professors of our doc-

trine, or yours? If from *ours*, name them. If from yours, and you believe them, you can have no hesitation in producing your vouchers. Are you, indeed, earnest in this cause? Do you, as you have said, believe that myriads will impute their endless ruin to the belief of this fatal doctrine? If so, cry aloud and spare not; lift up your voice as a trumpet; and taking the doctrine *as taught by its leaders*, cut it in sunder by the sword of the spirit, and scatter it to the four winds by a pungency of investigation, which will demonstrate that your trust is in the pure word of prophecy.

Thus much has not been said on this subject, because either the manner or matter is entirely new. The apostacy of the church, which commenced in the days of the apostles, has borne the mark of the beast to the present hour. Mystery, deception, persecution, have been its uniform concomitants, wherever the secular arm has been raised for its protection. But

> "————Manners change with climes,
> Tenets with books, and principles with times;
> Search then *the ruling passion*, there alone,
> The wild are constant, and the cunning known."

The ruling passion of the apostate church has been to govern the minds, that they might control the bodies and estates of their devotees. Hence the long asses' ears of credulity are open for the reception of such stupid, indigested 'matters and things' as their ghostly teachers may be pleased to furnish, adding such condiments as will please none but a vitiated taste.

During the age of miracles in the church, so called, the saints and fathers knew as well how to ride on the necks of a degraded multitude as do their descendants. But the general light of knowledge was then but dimly seen, and the tales told of heretics partook

more largely of the marvellous than do those of the present age.

As it is possible that a second edition of your Letters may be needed, I send you a small specimen of the pious frauds of the ancient fathers, which may furnish a hint for improvement in this particular. If, as Lord Bacon says, "a mixture of a lye doth always add pleasure," the following samples of the most flexible credulity will not be read without a proportionate degree of satisfaction. The following extracts are from a dull book, published in the beginning of the 17th century, entitled "*Miracula Mortuorum, et Vivorum.*" The author of it was a German, named Henry Kornmann, who is represented by Baylie to have been a profound scholar, and a very ravenous devourer of learning. In describing the wonders that are to be found in the South Sea, he tells us, that Diodorus, the geographer, writes, that "there is an island in it, where the inhabitants are each four cubits taller, than the inhabitants of Greece and Italy—their bones are not hard, but flexible, like nerves—their tongue is divided into two from the roots, so that they can keep up a conversation with one man with one half of their tongue, and with another with the other at the same time." Alluding to the Molucca Islands, he assures us, with inimitable simplicity, that "in the Island of Gylon, which is one of them, there is a nation with ears so large, that they hang down to their shoulders, and that in another island close to it, there is a nation with ears still longer. The inhabitants of it are accustomed, when they go to sleep, to lie down on one ear and to cover themselves up with the other!!!" To match this people, who make coverlets of their ears, the worthy German informs us that there are a people in India who make a parasol of their foot.—This story rests on the authority of Solinus, who, in his 53d chapter, enlightens the world be telling it, that

"there is a nation of one-eyed people in India, who, though they have only one leg, are still endowed with singular fleetness. When they want to protect themselves from the heat, they fling themselves on their back, and recline under the shade of their foot, which is immensely large." He quotes the following from the 37th sermon of St. Augustine to his brethren in the wilderness; "When I was Bishop of Hippo, I went with some servants of Christ into Ethiopia, with the intention of preaching our holy religion. There *we saw* many men and women, not having any heads, but large eyes fixed in their breasts." St. Augustine, in his treatise, "*De Civitate Dei*, lib. 6, chap. 8," pledges his saintly word that there is in Ethiopia a nation which has no mouth or tongue, but which lives entirely upon air. "When Augustine, the Monk, was sent into England by Gregory the Great, to preach the gospel, he was ridiculed and insulted by a family in Dorchester, who pinned frog-tails (*ranarum caudas*) to his garments. From that day all the descendants of that unfortunate family have been born, like beasts, with a long tail." But in later times, a more pure mark of heresy than either of the former has been discovered. To increase the zeal for persecution, it was related, that the children of heretics were born with *black*, *hairy throats*, and *four rows of teeth!!*— What a description! Could any man think the church out of danger from such monsters?

But, it may be asked, what have all these tales to do with the description of Universalists in the 19th century? Precisely this. The stories told in those dark ages were no greater outrage on the credulity of the times, than those which you have uttered are on the more enlightened age in which we live. They were generally related for the purpose of self-elevation, and were intended to prop the doctrines of the anti-christian church. In proportion to the distance which any

church has receded from the simplicity of the gospel, does she find it necessary to guard her authority by threats of damnation in a future world, and by severe penalties for doubting her supremacy in this. Among these penalties, are loss of character, of property, and of life, as power may give ability and caprice dictate. In this blessed land, indeed, the power of destroying life, and in some measure, property, is not possessed; but the ability to "smite with the tongue" still remains, as the caricature given of a Universalist meeting fully evinces.

I know not what people at a distance may think of your allegation in this respect; but, if you gain credit, they must consider, not our meeting only, but the whole city as a complete *pandemonium*. That a nursery of vice, a school for the encouragement of the most atrocious villainies, should be weekly opened for these purposes, must excite astonishment, or incredulity. No man in his senses can believe that such a state of things exists, compatible with civil order. It must result in the destruction of civil society.

An investigation of this subject led to a glance at your fundamental principle, the fear of a future, interminable place or state of misery. The Catholic church was cited as a specimen of what this doctrine has effected, not indeed for the improvement of our species, but for its degradation, its *extermination*. It was seen that to this bloody Moloch have been sacrificed at least fifty millions of human victims, by this church alone; being one sixteenth part of the supposed population of the earth at this moment. How this, or any other church could have done *much* worse, even without her fundamental principles of *The Trinity*, and *Endless Misery*, is not discovered. If, then, these principles *have humanized* the hearts of their votaries, where is the proof? If not, by what mode of reasoning is it obvious that their good effects ever have

been, or ever will be experienced? Reasoning analogically affords no prospect of amelioration, and facts are in high relief against it.

It is vain to object that the Protestant church has uniformly protested against the spirit of persecution, as inherent in the Romish church. The very charge is against herself, for their fundamental principles are the same, and that these have not retarded the progress of persecution, is most obviously certain. That human conduct differs materially under the influence of the same principles, is a position which few will attempt to vindicate, and no one successfully. All the anathemas hurled by the Protestant against the Papal church, are mere sound, while the same essential principles are common to both. It is allowed, indeed, that the language has been ransacked for epithets of opprobrium to be heaped upon that church; and what is the inference? The same language has passed current between contending Protestant sects, all equally detesting the Romish hierarchy. What now is the inference? Does all this amphibolous verbiage prove more in the one than in the other case? Certainly not.

A certain orthodox writer styles the church of Rome "debateable ground, the half-way house between christianity and idolatry;" but he also allows, that it "has *so much* both of the christian and the heathen," that it can hardly be determined to which she belongs. The *much* of christianity, which she is allowed to possess, has not stayed the horrors of persecution, for that *much* is the doctrine of endless misery, of which you are the champion. There is no avenue for escape from the conclusions at which we shall arrive by this process. *Her orthodoxy* is too notorious to be denied, and a very able writer of her church has quoted the sentiment from the mild, the comparatively amiable Melancthon, that a departure from the Trinitarian doctrine, is sufficient cause of persecution!

I shall now offer a few more testimonials from the ancient reformers, showing their opinion of the effects of the reformation, so called.

Melancthon. "Indeed, speaking modestly, any other state of things, in any other age, exhibits the beauty of an age of gold, when it is compared to the confusion which the reformers introduced."

The same Melancthon writes to one of his correspondents;

"All the waters of the Elbe would not give me sufficient tears to bewail the miseries of the reformation. The people will never submit to the yoke which the love of liberty made them throw off. Our partizans fight, not for the gospel, but ascendency. Ecclesiastical discipline no longer exists. Doubts are entertained on the most important subjects; the evil is incurable!!"

In the preceding number I presented the picture of Luther, as a reformer, *drawn by himself.* I now present a picture of him, from his own writings, *before* he commenced reformer.

"When I lived in my monastery, I punished my body with watching, fasting, and prayer; I observed all my vows of chastity, poverty, and obedience. Whatever I did, it was with singleness of heart; with good zeal, and for the glory of God."

How much better he was made by becoming a Protestant, has already been seen.

Musculus. "If any one wishes to see a multitude of knaves, disturbers of the public peace, &c. let him go to a city where the gospel is preached in its purity;" referring of course to a *reformed* city.

Erasmus, though a Catholic, was a scholar and a philosopher. He marked the progress of the reformation with the eye of a master, and his testimony goes to corroborate that of the reformers. He was an eye witness of the introduction and progress of the reform-

ation, and noted its phenomena with the accuracy of a candid and correct historian. The following is from his description of the fruits of the reformation.

"And who are those gospel people? Look around you, and show me one who has become a better man; —show me one, who, once a glutton, is now turned sober; one, who, before violent, is now meek; one, who, before avaricious, is now generous; one, who, before impure, is now chaste. I can point out multitudes who are become far *worse* than they were before."—"They have abolished confession, and few of them confess their sins, even to God. They have abrogated fasting, and they wallow in sensuality.—They have become Epicureans, for fear of becoming Jews. They have cast off the yoke of human institutions, and along with it the yoke of the Lord. So far from being submissive to Bishops, they are disobedient to the civil magistrate. What tumults and seditions mark their conduct! For what trifles do they fly to arms!"—"It is folly to exchange evils for evils, and madness to exchange small evils for great ones."

Beza has left sufficient monuments of his intolerance in his *Tractatus de Hereticis puniendis*, and of his murderous disposition in the part he acted in different rebellions, and in the assassination of the Duke of Guise. Of his dissolute manners, his epigrams, printed in Paris, 1548, are a sufficient testimony, one of which commences thus;

"Abest Candida, Beza quid moraris?
Andebertus abest, quid hic moraris?
Sed utrum, rogo, præferam duorum?
Amplector quoque sic hunc et illam," &c.

"This Candida, of Beza, was the wife of a tailor in Paris, by name Madame Claude, with whom this licentious divine, when under prosecution in the latter city, fled to Geneva."—*Milner*

And this is the man so often quoted as authority in the commentaries of Scott!!

There is no difficulty in tracing the steps of the Protestant church down to the present day, both by its persecutions and general immoralities. Not an age has passed in which any one sect was clearly in the majority, unmarked by persecution. Of the immoralities of the different sects, their own publications are the best witnesses. Hardly a Presbytery, or Synod, or General Convention meets, without the usual lamentations over their churches, on account of *profane swearing*, *drunkenness*, *Sabbath breaking*, *fraud*, *covetousness*, and the *et cetera* of general immoralities. And yet, Sir, with all these facts staring you in the face, you maintain sufficient impudence to accuse the Universalists of the same immoralities, and impute them to our principles! as if they were not matters of sufficient notoriety in your *own communion*, boasting a principle which you consider as much preferable to ours, as the light of the meridian sun is greater than the phosphoric twinkling of a glow worm.

Should my health be restored after the distressing illness by which I am now confined, the subject of the present number will be concluded in the succeeding, when the value of our different principles may be determined by a criterion from which no appeal can lie.

Yours,

CANDIDUS.

NO. 5.

To Rev. Joel Hawes,—Hartford.

SIR—Having through the blessing of our Heavenly Father, been restored to a state of comparative health,

I hasten to redeem the pledge given at the close of my last. I shall not pay so poor a compliment to your understanding, as to presume you ignorant of the means in my possession for the redemption of this promise. Sufficient has already appeared to satisfy any rational man, that abundance of facts is in store for this purpose, and the only difficulty lies in selecting the most important, and setting them in order for the specified purpose.

The writings of the Protestant Fathers show conclusively, that in the early ages of the Reformation, the advantages were clearly in favour of the Romish church, in general morals, even after the Lutheran and Calvinistic dogmas had converted nations. Then, if ever, ought we to look for fruits differing materially from those of the mother church. If, however, we are to take the writings of the nursing fathers of the Reformation, as proof of its effects, the picture is indeed appalling. If, in searching the history of the Reformation, we should find that its leaders were men, whose characters would sanction the belief that their *ostensible* was their *real* object; or if those who joined their standard, became obviously better men and better citizens, than they were while in the Catholic faith, a strong presumption would prevail, that they were actuated by an improved religious principle, and that the reformation was genuine. Such, however, does not appear to be the case, and a few facts will be added, as corroborating the quotations already made.

Luther's testimony is not yet exhausted. "Formerly, when we were seduced by the Pope, men willingly followed good works, but now all their study is to get every thing to themselves, by exactions, pillage, theft, lying, usury." "It is a wonderful thing, and full of scandal, that from the time when the PURE DOCTRINE, was first called to light, the world should grow *worse and worse.*"

How much better was Luther's opinion of his own *pure doctrine*, than is yours of Universalism ?

Bucer. "The greater part of the people seem only to have embraced the gospel, in order to shake off the yoke of discipline, and the obligations of fasting, which lay upon them in time of popery; and to live at their pleasure, enjoying their lust and lawless appetites without control. They therefore lend a willing ear to the doctrine that we are *justified by faith alone*, and not by good works, having no relish for them." Another inquires "to what else does the greater part pretend, except by shaking off the heavy yoke of superstition, to launch out more freely in every kind of *lasciviousness*?"

Strype, though an advocate for the reformation, gives a horrid picture of his times under the following heads—"Covetousness of the nobility and gentry; oppressions of the poor; no redress at law; the judges ready to barter justice for money; impunity of murders; the clergy very bad from the bishops to the curates; and above all, the increase of adulteries and whoredoms."

Notwithstanding Luther renounced the supremacy of the Pope, he had no scruple in applying a title of pre-eminence to himself, with the reasons therefor, in the following words; "Martin Luther, *Ecclesiastes* of Wittemburg; for, it is not fitting that I should be without a title, having received the work of the ministry, not from man, or by man, but by the gift of God, and the revelation of Jesus Christ."

And yet it is remarkable that with all this boasting, by his own account, he had frequent conferences with the devil, through whose influence he was induced to leave the mass! The truth is, that Luther was an unprincipled, hot-headed leader, who had no concern either for purity of doctrine or morals. That he had none for the former is evident by a reference to his

writings, in which he acknowledges much was done *to spite the Pope!* As to the purity of his morals, he was a *perjured monk*, who hesitated not to mutilate the scriptures in the translation, for the purpose of maintaining his own opinions, or more properly his innovations for the injury of the Romish church, and the promotion of a rebellious spirits. Zuinglius, addressing Luther, concerning his scriptural works says, in the following energetic language, " Thou dost corrupt the word of God, Luther. Thou art seen to be a manifest and common *perverter* of the scriptures!" When reproached for interpolation in translating Rom. 3. 28, he thus arrogantly and impudently defends the corruption;

" So I will, so I command. Let my will be law. So Luther wills, and says he is a doctor above all doctors in the Pope's dominions. *Therefore* the word [sola, only, alone] should remain in my New-Testament; although all Papists be provoked to madness, they shall not expunge the word. I am sorry that I did not add, without any of the works of the law."

Should you not be satisfied with the above free translation, you are welcome to a perusal of the original Latin.

How much succeeding reigns added to the spirit of toleration, may be seen by the following, copied from Buck and others;

" James I. succeeded Elizabeth; he published a proclamation commanding all Protestants to conform strictly, and without any exception, to all the rites and ceremonies of the Church of England. Above 500 clergymen were immediately silenced, or degraded for not complying. Some were excommunicated, and some banished the country. The dissenters were distressed, censured, and fined in the Star Chamber. Two persons were burnt for heresy."

"Nor were the Presbyterians, when their government came to be established in England, free from the charge of persecution. In 1645, an ordinance was published subjecting all who preached or wrote against the Presbyterian Directory for public worship, to a fine not exceeding 50*l.* and imprisonment for a year, for the third offence, in using the episcopal book of common prayer, even in a private family. In the following year they petitioned parliament, pressing the enforcement of uniformity in religion, and to extirpate popery, prelacy, heresy, schism, &c. In 1648, the parliament, ruled by them, published an ordinance against heresy, the infringement of which subjected to death. Among the heresies, were denying the Trinity, in any way, and denying that Christ had two natures." "In the reign of Charles II. the act of uniformity passed, by which two hundred clergymen were deprived of their livings. Then followed the Conventicle, and Oxford acts, by which about eight hundred persons were reduced to want, and many to the grave. The Quakers were also imprisoned, and suffered severely."

I shall now pass over the insurrection of Munster, the massacres of the priests and religious orders in France by the Calvinists at the procession of *Corpus Christi*, the mob called Lord Gordon's, to intimidate the parliament of Great Britain, in case any relief was intended by that body for the oppressed Catholics, and the abominable usurpations of our fathers, the Pilgrims, over the conscience, with a host of other concerns appertaining to the subject. Indeed, it is not necessary to the argument, that every year since the commencement of the reformation should be reviewed in particular, to prove the existence of a persecuting spirit, either in your order, or in those fundamentally similar. The existence of persecution in Switzerland at the present moment, under the auspices of a Protestant priesthood and secular government, in posses-

sion of "an orthodox but inefficient faith," is a fact which may silence all who contend, with Cecil, that "Christianity is the wisdom from above, which is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy."

If this is the christian religion, and I am full in the faith that it is, what shall we term that religion, which is based on an *impure*, a *warlike* foundation, claiming to dictate and rule the conscience, and damning with fiend-like barbarity those who cannot worship the image set up by monsters in human shape, and continued in power by the most unsanctified and cruel methods? What shall we term that religion, the abettors of which, so far from being *gentle* and *easy* to be entreated, shun the sight and conversation of those who are stigmatized by them as infidels and heretics, whose principles they do not understand, or which, knowing, they misrepresent? Shall we, *can we* truly say, that that religion is from God, which, instead of producing *mercy* and *good fruits*, bears the evil fruits of cruelty, treachery, persecution, falsehood—and whose first apostles were mere moral firebrands? And can we followship those principles as without partiality and without hypocrisy, which every day's experience teaches us are *full of both*? Truly, if christianity be intended as an exhibition of heavenly wisdom, the tenet which we have had under examination is *anti*-christian, and has no part nor lot in the matter.

The evils to which allusion has been made, are the fruits of your doctrine, and however much it is softened by assuming the Arminian form, and thereby approximating towards the Catholic principles, enough is witnessed to convince every man, who has not a *beam* in his eye, that, but for the safeguard of our political institutions, our land would either swarm with hypocrites, or the country would be deluged with

the misery and blood of her citizens. That this spirit of domination lives in the minds of the orthodox clergy, is plain from a few facts which are too notorious to be controverted. Two of these will now be recorded.

When Congress appointed Mr. Sparks chaplain for the session, a hue-and-cry was set up by the clergy, because he was a Unitarian—because he believed with the prophets, Christ, and his apostles, that the Lord our God is ONE LORD. No other circumstance was alleged for their virulent abuse of the National Legislature, than this. If this appear a trifling mark of the dominating spirit of the clergy, in your mind, it does not in mine. I think it but the herald of what we may expect, if the society, which is daily accumulating concentrated strength in our country, should finally gain that ascendancy over our elections, which it is at least possible for them to attain.

The Legislature of Vermont also dared to appoint a Universalist chaplain, and the whole clerical fraternity was in awful alarm. The spirit of wounded pride was again let loose, and our vocabulary could hardly furnish epithets of abuse, expressive of their abhorrence of this transaction. But do you, does any man suppose, that the chaplainship to a legislature, or court, is of any possible avail in the inculcation of religious sentiment in general? It is hardly probable—then why all this outcry? Just this is the reason. You term these people heretics—you wish them to be considered monsters, that you may be justified in the eyes of others for hunting them as such. While you fear to meet either the one or the other, fairly, you would willingly smother them in a dungeon, or expose them to the fate of heretics, left to the tender mercies of a bigoted and vindictive clergy. I speak not this personally, but I allude to that thirst for power, both

spiritual and secular, which has never been possessed by the clergy, without its most palpable abuse.

We have now looked, but looked in vain, for that purity of conduct which is supposed by you to accompany the fear of endless misery. We deny not that some professors of this belief have been bright and shining lights, and the ornaments of human nature. So have heathens been distinguished amid the surrounding darkness, by excellent principles and corresponding conduct. Nor have Catholics wanted their valuable, their virtuous members, of whom it might be said, that they had almost redeemed the name of their sect from infamy. But the cry is still heard, "The spirit of popery is persecuting and cruel." And yet, with all its evils, a first rate Calvinist, no less a man than William Wilberforce, Esq. member of the British Parliament, has declared before the British and Foreign Bible Society, that the *eternal war* which he had waged against the Romish religion should terminate, the moment when that denomination should join in the circulation of the scriptures! Yes, popery, persecution, and all! I forbear to comment.

But the criterion to which your attention is now called, is near at hand. Facts, drawn from undoubted history, and the broadest concessions of professors, leave your doctrine in more than a suspected state. But these facts, however obvious, are not the criteria which carry the most pungent testimony in the face of your principles. Another circumstance comes home to the business and bosom in the most direct and convincing manner. Are you prepared to hear, and dare you answer as to the God of the whole earth, the questions which shall be proposed? You speak unhesitatingly as to the final, interminable misery of some of our race, which is presumed to be the will of God. Do you pray for this event—can you thank God for this dispensation of misery—and do you enter into peace and

joy in believing it! I leave the answer to your own soul—to your own master you stand or fall.

For ourselves, we believe that the will of God is the restoration of all men to holiness and happiness; we therefore pray in faith, nothing doubting. We thank God who has given us a reason for this prayer, that he will have all men to be saved, and come to the knowledge of the truth; and we who believe this consoling doctrine, enter into rest, in the full assurance that his counsel shall stand, and that he will do all his pleasure. We are persuaded that his pleasure is to gather together in Christ, the fulness of the human race, and that the *ransomed* of the Lord shall return and come to Zion with songs of joy; and the scriptures testify in the fullest manner, that Jesus gave himself a ransom for all. For this faith we are termed heretics, and it is no less true now than in the apostolic day, that we "labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, especially of those who believe."

The criterion is now before you. *Dare* you, *do* you pray for the fruition of your belief? If not, where is that faith, without which you pray? If you *do*, where is the command, Thou shalt love thy neighbour as thyself?

If you thank God, is it for the infliction of interminable, unmerciful suffering, on your brethren according to the flesh? If so, why compass sea and land by your missionaries, to save men from that which is a cause of thanksgiving? If you pray for, and thank God for the gift of salvation, from whom do you derive the spirit which it dictates? Are you more merciful than our heavenly father? But, it is hardly necessary to inquire, Do you enter into *peace*, and *joy*, and *rest*, believing as you profess in the vindictive, unrelenting vengeance of an incensed, implacable God. *Impossible.* The more you feel that you are a son of Adam,

a member of the human family, and that God hath made of one blood all nations—unless you possess a heart more callous than a Nero or a Caligula—the more you must feel, that nothing but the fiat of omnipotence, can render you submissive to a catastrophe, the thought of which has frequently led to distraction and suicide, but never, no, never to the love of God or man. Yours,

CANDIDUS.

NO. 6.

To Rev. Joel Hawes,—Hartford.

Sir—In the prosecution of my original design, I now proceed to maintain the position, that your Letters offer, as proof of certain tenets, scraps of scripture in a mutilated form, bearing obvious marks of handling the word of God deceitfully. In sustaining this charge, the appeal is made to every man of information—to every man of candour; and means shall be placed within the reach of those who will use them, for determining the matter with the most indubitable certainty. Should I succeed in this attempt, the case will be left to the decision of a writer in the Connecticut Observer, No. 49. As this extract has already passed the ordeal of *your inspection*, no further authority need be offered.

"We would just remark in this place, that although Mr. H. is accused of doing injustice to an eminent divine, the injury does not appear to be that of *quoting falsely*—a mode of procedure, which, *whenever adopted*, argues *criminal inadvertence*, or MORE CRIMINAL DESIGN."

Your attention is now called to the following paragraph from Letter 5.

" To begin then with the Old Testament; it is said of the wicked, they are to be turned into hell ; their name is to be put out forever ; the portion of their cup is snares, brimstone, and an horrible tempest ; they shall perish ; consume into smoke ; consume away ; they shall die in their iniquity ; they shall rise to shame and everlasting contempt ; their joy is but for a moment ; their candle shall be put out, and their hopes perish ; their hope is like the giving up of the ghost ; their triumphing is short ; their end is to be cut off; a day which burns like an oven, shall burn them up, and leave them neither root nor branch ; they shall be suddenly destroyed, and that without remedy ; God will laugh at their calamity and mock when their fear cometh ; he will tear them in pieces, and there shall be none to deliver ; their expectations shall perish ; their hope shall perish like the spider's web."

The first quotation contains no less than *four words of scripture*, extracted from Psalm 9 : 17, the whole of which reads thus ; " The wicked shall be turned into hell, *and* all the nations that forget God." An old version reads thus : The wicked shall go into hell. That this is the strongest passage which is quoted in the whole paragraph, will not be disputed. If the doctrine you labour to support be clearly taught in this verse, an examination of its contents will close the present review, and my belief in the doctrine, which a sense of duty leads me *now* to vindicate, will then be publicly renounced.

The language is evidently without limitation. *The wicked*—not some, not a part—the sum total of the wicked shall be turned into hell—yes, and all the nations that forget God. Truly this is a sweeping declaration. But, *who are the wicked* ? The same writer informs us, that God, in looking from heaven, could find *no others ! All were wicked.* In the days of

Paul, the same character was sustained. Says this apostle—"We have before proved, both Jews and Gentiles, that they are ALL under sin." Yes—"For all have sinned, and come short of the glory of God." Indeed, the picture begins to gather gloom, and if the meaning of the term *hell* be what you represent it, and none are redeemed from it, the result will be *universal damnation!* If every mouth shall be stopped, and all the world shall become guilty before God, your hypothesis leads to a catastrophe more dreadful than you anticipated. But to relieve the subject, let us examine the import of the word hell, as used in the passage before us.—And first, the writer of the text shall be called as a witness to settle the meaning of his own language. This course appears rational; it ought to be convincing. In Psalm 16 : 10, we read; "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." Whether this primarily referred to the writer, or merely to Christ, is immaterial. Common sense would be most wretchedly violated, in saying that the Psalmist could refer to a soul neither then *in* nor *ever to be in*, hell. In Acts 2 : 27, Peter speaks of this passage in reference to Christ. The following words, in the 31st, evidently refer to what was said in the 27th verse; "He seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption." If the apostle were correct in this allusion, whatever be the meaning of the word hell, it is evident that the soul of Christ was there, and *not left* there, which is a stronger argument for redemption from hell, and deserves more credit, than your declaration—"*there the Bible leaves them.*" True, it may be said, this is using the term figuratively. It is so.—Grant this and I am contented, or, take it literally, and I am equally well satisfied. When used in a figurative sense, it signifies

mental suffering. Thus David in the 116th Psalm, 3d verse, says, "The sorrows of death compassed me, and the pains of hell gat hold upon me; I found trouble and sorrow." That trouble and sorrow are here represented as the pains of hell, is beyond dispute, and that they were endured in this world, is too evident for contradiction? That the use to which you apply it is not correct, and that the sense attached to it by the writer of the text gives not the least intimation of the doctrine, which you wish to sustain by the quotation, is obvious.

In the 86th Psalm, 13th verse, we find David extolling the mercy of God on this wise; "For great is thy mercy toward me; and thou hast delivered my soul from the lowest hell." Thus we find that David's soul was delivered from the lowest hell, the greatest degree of affliction---the pains of hell which had taken hold of him. David was a sinner---he experienced the truth of his own declaration---"the wicked shall be turned into hell;" by his own account, he suffered this punishment, and obtained deliverance.

My intention is not to anticipate every quibble which may be advanced in opposition to these unsophisticated facts, and their fair and unavoidable conclusions; but propriety demands that the literal meaning of the term should also be given.

Mr. Balfour in his Inquiry, says; "The word hell does not occur once in all the Old Testament, where it means a place of endless misery for the wicked. The fact is indisputable; no man can doubt it, who will take the trouble to examine this matter for himself. Nor is this a novel opinion, or a new discovery of mine. The fact is attested by some of the ablest writers who believed in this doctrine."

In confirmation of this statement, this perspicuous writer has quoted pretty fully from the orthodox Dr. Campbell, whose critical acumen will not be disputed

by you most surely. From this quotation I select the following extracts, being sufficient for my present purpose.

" As the word *hades*, [the same that is translated hell in the passage before us] which occurs in eleven places of the New Testament, and is rendered *hell* in all except one, where it is translated *grave*, it is quite common in classical authors, and frequently used by the Seventy in the translation of the Old Testament. In my judgement, it ought never in scripture to be rendered hell, at least in the sense wherein that word is now universallty understood by christians. In the Old Testament, the corresponding word is sheol, which signifies the state of the dead in general, without regard to the goodness or badness of the persons, their happiness or misery." " The state is always represented under those figures which suggest something dreadful, dark, and silent, about which the most prying eye, and listening ear, can acquire no information. The term hades, is well adapted to express this idea." " To this the word hell, in its primitive signification, perfectly corresponded. For, at first, it denoted only what was secret, or concealed."

" ———It is very plain, that neither in the Septuagint version of the Old Testament, nor in the New, does the word hades convey the meaning which the present English word hell, in the christian usage, always conveys to our minds."

After stating that the illustration of this remark by an enumeration of all the passages in its support, would be an endless labour,* and that it is hardly pretended that this is the acceptation of the term by any critic, he thus proceeds ;

* Mr. Balfour has submitted to this endless task, and produced a book, to answer which will require all the powers of all the clergy in Christendom. Universalists and all others should become acquainted with this most unanswerable performance.

"Who, for example, would render the words of the venerable patriarch Jacob, Gen. 38 : 35, when he was deceived by his sons into the opinion that his favourite child, Joseph, had been destroyed by a wild beast, I will go down to HELL to my son mourning? or the words which he used, ch. 42 : 38, when they expostulated with him about sending his youngest son Benjamin into Egypt along with them, Ye will bring down my grey hairs with sorrow to hell? Yet, in both places, the word in the original, is sheol, and in the version of the Seventy, hades."

Brief as these extracts are, they serve to show, that the passage under examination, whether used in a literal or figurative sense, has no reference to a future state, nor does the context warrant such an application. With what views you have quoted this passage, calculated to mislead those who seldom examine for themselves, is for you to answer. It is not my province to decide whether you are a sciolist, or a willing instrument for the perpetuation of ignorance and superstition. Let any English reader examine the Bible for himself, and further remark on this subject will be needless. It is impossible for any one to examine the quotations that follow, of from two to four words in a place, without perceiving, that the only foundation for a belief that either of them applies to a future state, is the ignorance, or wilful blindness of the reader. What has the putting out of a man's name, or consuming away, or consuming like smoke, to do with a future state, and more particularly with a state of eternal misery? Where is the analogy? it is not discovered; not a single intimation is given in either of these quotations, respecting another state of being! The sound of several of the texts is much nearer annihilation, than never ending suffering. No man, who will carefully read the passage from Daniel, need be ignorant that the time to which the prophet

alludes, was the appearance of our Saviour, and I believe all commentators agree in this view of the text. The marginal references uniformly point to this event.

But, unjustifiable as is the practice of garbling the scriptures in this manner, interpolating them is still worse. That you have foisted a word into one of the texts for the perversion of its meaning, every reader of scripture may satisfy himself with very little trouble. The passage to which I refer is found in the first chapter of Proverbs. Every reader of this book ought to be sensible of the figurative style in which it is written. Agreeable to oriental custom, the virtues, and passions, and attributes of man are personified. Thus in Prov. 9 : 1, we find that "Wisdom hath builded her house, she hath hewn out her seven pillars." Is it possible that a dullard can be found, capable of reading, who would admit that the change of the word wisdom to God, would not be a most palpable violation of the sense in this verse? I trust not. And is not the change made by you in the verse under consideration, an equal violation of propriety, as you have misquoted it? In verse 20 we read, "Wisdom crieth without," and the prosopopæia is continued to the 26th verse, now under consideration. But a circumstance which adds to the strength of the argument is noted in the 21st verse in particular. "SHE [not God] crieth in the chief place of concourse, in the openings of the gates." The feminine gender of the person alone, would settle the question; but further evidence is found in the same verse. The "gates" were the places for holding courts, and transacting much business, and by the most familiar figure, this language expressed the value of those lessons of wisdom which might be learned there, and which are very properly considered as the voice of wisdom. That God, the Father of the spir-

its of all flesh—who considereth our frames, and who has in so many ways expressed a deep regard even for the chief of sinners—I say, that he should mock at the calamities,* and laugh at the fears and consequent distress of his erring children, is no less derogatory to his character, than it is contrary to the most express declaration of scripture. Notwithstanding the dreadful threatenings of the Lord against Ephraim, and the sufferings by which he was humbled, the voice of his father is thus heard—"Is Ephraim my dear son, is he a pleasant child? for since I spake against him, I do earnestly remember him still." See also Hosea, chap. 12 and 13. "Ephraim provoked him to anger most bitterly; therefore shall he leave his blood upon him, and his reproach shall his Lord return unto him." "O Israel, thou hast destroyed thyself." But look on four verses, and you will perceive the 14th to read thus; "I will ransom them from the power of the grave; I will redeem them from death; O death, I will be thy plagues; O grave, I will be thy destruction; repentance shall be hid from mine eyes." Should you recur to the original for the word grave, you will find it sheol in the Hebrew, and hades in the Greek; the very word translated hell in Ps. 9: 17. It is needless to comment. Every man who can and will see, must perceive, not only the destruction of hell, but the shocking absurdity of representing our Father in heaven, as millions of times worse than Alaric, or Robespierre. But the testimonies of God's

* To show how inconsistent such a course is, even with those who *profess not* the mild religion of Jesus, the following authentic anecdote is introduced. During the American Revolution, Mr. O. was a violent enemy to American liberty. He did much to render him obnoxious to the whig party. He was taken sick. An infuriated mob collected, intending to drag him to death at a horsess heels. They saw him in the utmost agony of mind and body—they *relented*, and left him, *without mocking his miseries.*

kindness to the erring children of men, are too abundant to enumerate, and every scriptuarian ought to be ashamed of that criminal negligence, or MORE CRIMINAL DESIGN, which is manifested by such unfair and deceitful quotations.

After exhibiting a total want of testimony for the support of your doctrine, in the strongest of your passages, I shall leave the examination of the remaining scraps to those whose attention is not directed to more important concerns. Every school boy of twelve ought to know, that two or three dislocated words are less proof of an important doctrine, than of a disposition to wrest the scriptures for an unrighteous purpose.

That the quotation from the 9th Psalm is quite impertinent, is evident, first, from its proving too much, if it prove any thing to the purpose; secondly, by examples from the same writer, exhibiting its evident meaning; and, thirdly, by concessions of able sholars, that its literal meaning does not justify the application. If you object that the authority already quoted applies to the term hell as translated from sheol, or hades, it is readily granted, for it is all which this subject requires; and this must be acknowledged, or the authority of Dr. Campbell, and other eminent scholars, deemed entirely nugatory. To suppose you ignorant of the strong ground on which the subject is placed by the concessions of the orthodox, and the labours of the learned, is to place you among the illiterate herd of religious mountebanks, who exhibit no more compunction for uttering curses upon their fellow-men, than for murdering the King's English. You know, or ought to know, that no form of expression used in the Old Testament, is allowed by able critics to apply to the subject of future misery. At all events, you certainly have been unfortunate in the selection of testimony from this source, even if it exists. Not a

single quotation, even in its mutilated state, either by itself, or in its connexion, hints at a future state of existence. A circumstance of some consequence in establishing so important a doctrine.

The terms Tartarus and Gehenna, which are translated hell in the common version, will receive due attention. My design is to examine your assertion relative to the Greek words rendered everlasting, eternal, forever, and forever and ever, in the next number. The truth of your assumption, that "There is no term in the Greek language to denote endless duration, if the words under consideration do not," will then be fully and fairly tested, by authority which a sense of decency alone, ought to render satisfactory. Perhaps the mere English reader will then be enabled to judge of the veracity of your statement, and in some measure of the situation of a doctrine, to maintain which, so much misrepresentation, and such palpable wanderings from truth are found necessary.

Yours,

CANDIDUS.

NO. 7.

To Rev. Joel Hawes,—Hartford,

Sir—My object in writing the present number, is, to invalidate your declarations respecting the Greek words *aion*, *aionios*, and the phrase *eis tous aionos ton aionon*, rendered *eternal*, *everlasting*, *for ever*, and *for ever and ever*. To these you allude in the following words;—"There is no term in the Greek language to denote *endless duration*, if the words under consideration do not."

With very little labour, four *Greek words* have been discovered, each of which expresses endless duration with as much more precision than these, as perfect knowledge is more absolutely certain than Utopian speculation. You grant, as every man must, that the subject indicates the signification, and communicates the force which is annexed to these words. Thus not only do *your* concessions, but those of all the learned, clearly and explicitly evince, that the *subject* qualifies these words, and not these words the subject. Hence as the use of these words cannot conclusively settle any point of doctrine, it must be made obvious in some other way. From this conclusion you have no method of escape. The terms, as is conceded, are evidently vague, indefinite, equivocal—*then* endless misery, *if true*, must rest on another foundation, composed of more indestructible materials.

The argument might soon be brought to a close, in view of your admission, by proving conclusively, by the most explicit and definite language of scripture, that sin and suffering shall cease, and that universal holiness and happiness shall succeed the reign of sin and misery. But my intention is not to preoccupate the ground which is reserved for the closing number. Your assertions respecting these words, will therefore come under consideration.

Aristotle, who was contemporary with Alexander the Great, declared, that more ancient writers than himself, called the time of a person's life, his *aion*. You say, however;

"With respect to the first, *aion*, when governed by the preposition *eis*, in which connexion it is always used when applied to the future punishment of the wicked, uniformly denotes endless duration."

An examen of but few words, will test the value of this broad assertion. Your own concessions stand in the most palpable contraposition of this statement.

Here you say that *aion*, when governed by *eis*, UNIFORMLY denotes endless duration. In the preceding section (sect. 3, Let. v.) you concede the point in the following words ;

" Thus a servant *for ever* is a servant during life ; an ordinance *for ever*, is an ordinance which continues during the entire dispensation of which it is a part."

What a singular uniformity ! If *eis aion* " uniformly denotes endless duration," whence did you derive the exception ? If the *exception* be correct, where is the truth of your lemma ? If this be uniformity, what is difformity ? Another instance of such accommodating uniformity is not to be found within the scope of the English language, most certainly, and it is hoped in no other. But the reason of this malversation is obvious at the first blush. No ambiguity rests on the subject. In the face of previous concessions, this postulate is brought forward in support of a heathen tenet, by an unqualified assertion, that it is thus " always used when applied to the *future punishment* of the wicked ! It was your duty first to prove the assumption you had made, and not thus to hide yourself behind the shadow of anonymous authority, without a particle of proof. If you have light on this subject, your duty is to produce it ; let it *shine*.

Before exhibiting the revolting absurdities which flow from your theorem, some remarks will be offered on the following quotation ;

" The phrase *eis tous aionas ton aionon*, commonly rendered for ever and ever, is used eighteen times in the New-Testament. In fifteen instances it is applied to the continuance of the glory, perfections, government and praise of God. In one it is used to denote the future happiness of the righteous ; and in the other two, it is applied to the future punishment of the wicked. The probability then that in these two instances it denotes endless duration, is as sixteen to nothing."

Perhaps the expression may be uncourtly, but really, Sir, this continual use of the *petitio principii* denotes a weakness of argument, and a destitution of facts, if not of principle, which plainly indicates the desperate situation of your cause.* Instead of proving the endless punishment of the wicked, *that* is taken for granted, and the only question appears to be, whether this mode of expression points to the horrid catastrophe, not whether the doctrine is true!

The two cases which you consider as sustaining the position you have taken, will now be subjected to a brief investigation. One of the quotations, to which you probably allude, is found in Rev. 14: in the following connexion;

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."

The denunciation appears to be directed against the worshippers of the beast and his image. We read they have no rest day nor night, who worship, &c. Is any thing said, or intimated, respecting a future state? So far, all is in the present tense---who worship,

* If my information be correct, Mr. H. already anticipates the downfall of Calvinism here, as it has fallen in Geneva. If, in that city, where the father of this system had power to persecute, imprison, banish, and burn, the lived glare of fatalism be extinguished, well may he forebode, from its tabid state in this country, its final extinction. May the rising generation be able to write under this prophecy, *probatum est*.

not who have worshipped;---have no rest, not shall have no rest; and all this, during the alternation of day and night! In chap. 13: we learn, that "power was given unto him [the beast worshipped] to continue FORTY AND TWO MONTHS!"

But who are the worshippers? See chap. 13, 16, 17.

"And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

Let him that readeth understand.

The other passage to which I presume you refer, is Rev. 20: 10.

"And the devil that deceiveth them was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever."

Here again is the succession of day and night, connected with *eis tous aionas ton aionon*, or for ever and ever. If forty-two prophetic months, signify endless duration, and if day and night are to succeed each the other in a resurrection state, you have merely to exhibit proof of these facts, and your arguments will be invincible.

Believing the case too plain to require a protracted argument, permit me now to inquire, if the positive certainty attached to this phrase is as sixteen to nothing? or whether your attempt to support a forlorn argument is as 0 to 16?

To exhibit the cataclysm of absurdities which flow from your premises, an abstract of a sermon by Rev. J. S. Thompson is inserted below. The reader who considers the subject worthy of examination, will easily turn to the passages to which he is referred, and satisfy himself of the correctness of Mr. T's observations.

"As I have adopted the term *aionion* instead of everlasting, some explanation may be necessary. It is derived from the noun *aion*, which Phavorinus says, signifies "he zoe kai ho bios, life, or to metron tes anthropines zoes," the measure or length of human life. The word age is the most appropriate in the English language to express the signification of the Greek aion.---Thus we speak of the age of a child, the age of a man, the Antediluvian age, the Patriarchal age, the Christian age, and the age of the world. In all these examples, we find the term age varied, and the extent of its duration known only by the qualifying words or phrases with which it is connected; for by the above examples the word age may indefinitely denote a period of one year, fifty years, two thousand years, or five thousand years, as the sense may require. The Hebrew *olam*, translated *aion* in the Septuagint, and correctly rendered into English by our translators only once, Ephes. 3: 7, by the word age, signifies a concealed or unknown period of time, whose duration, like the terms aion and age, can only be measured by the subject to which it is applied. The Hebrew slave who stipulated to serve his master, Hebrew, *od olam*, Septuagint, eis aiona, English, for ever, Ex. 21: 6, Deut. 15: 17, did not thereby agree to serve for any definite period of time; for the duration of his servitude entirely depended on the following circumstances. 1. His own death. 2. The death of his master. 3. The return of the Jubilee. Whichever of these occurred first, dissolved the agreement, and effected the termination of that indefinite period indicated by the phrase ad olam, or eis aiona, for ever. Accordingly, the same phrase is translated forever, all the days of his life, as long as he liveth, 1 Sam. 1: 11, 22, 28. Hence we see the Hebrew ad olam, the Greek eis aiona, and English forever, or everlasting, expressive of the duration of the Hebrew's servitude; or Sam-

uel's life might have indicated the period of one week, three days, as in Jonah 2 : 6, or one year, but could not exceed the time of 48 years; for every 49th year brought again the return of jubilee. Who then can urge the argument for endless misery from the term aion, as implying endless duration;—whilst the very highest classical authority limits the term to the length of human life. Isocrates and Zenophon say, ton aiona diagein, to pass the time of life. Teleutesai ton aiona, in Herodotus and Sophocles, signifies, to end life, or die. Homer uses aion, frequently, as the synomime of zoe, life, Il. 4. 478, Il. 5. 685, and Il. 16. 453. And sometimes for the period of a short life lost in battle. Ho nun aion, in the scriptures, always signifies the present life. See Whitby on Eph. 2. 2, 2 Tim. 4. 10; Mark 10, 30. Surely if the word aion imply endless duration, Christ and his apostles must have been very ignorant of its meaning; for he tells them the harvest, or founding of the christian church, is the END of the aion. Mat. 13. 39. Lo I am with you till the end of the aion. Mat. 28. 20. And they ask him what shall be the sign of the end of the world (*aion*,) Mat. 24. 3. Moreover, the writers of the New Testament speak of a time before the aions began. 1 Cor. 2. 7. The beginning of the aions, Ephs. 3, 9; Col. 1 : 26; of aions past, and aions to come, Col. 1. 26; Ephes. 2. 7; of a period which shall last through the aion of aions, Eph. 3. 21; of a time after the aions shall be ended, and of a period hyperbolically exceeding æonian, 2 Cor. 4. 17; and lastly, of the formation, or constitution of the aions, Heb. 1. 2. Do our doctors know these things? If not, are they not shamefully ignorant? If they do, ought not their efforts to impose on the credulous induce us to beware of them in time to come? Felix quem aliena pericula cautem."

But, however obvious it may be, that your proposition is utterly at fault, let us try its strength on the declaration found in Isa. 57. 15.

"For I will not contend for ever, neither will I be always wroth; for the spirit should fail before me, and the souls which I have made."

That this applies to the subject of punishment is seen by the context, which refers to the stiff-necked and rebellious house of Israel.

"For the iniquity of his covetousness I was wroth, and smote him; I hid me and was wroth, and he went on frowardly in the way of his heart. I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners. I create the fruit of the lips; Peace, peace to *him that is* far off, and to *him that is* near, saith the LORD; and I will heal him."

But these few examples of difformity in the use of these words are probably sufficient for the present opportunity. Your attention is now called to the words already noticed, brought to confront your *ipse dixit.* I am no Agonistes—but this appeal is confidently made to every Greek scholar, for the truth of my declaration. The appeal is public, and testimony is at hand for the redemption of my pledge. I have only to say—*audi alteram partem.*

The words to which I allude are the following, with their definitions. If they be not conclusive on the subject, society may be much enlightened by showing where they are as vaguely used as the words under review.

Luke 18. 1. *Pantote* always, perpetually.

1 Cor. 9. 25. *Aphthartos*, immortal, indissoluble.

2 Tim. 1. 10. *Aphtharsia*, immortality.

Heb. 7. 16. *Akatalutos*, endless, indissoluble.

Every well informed man knows, and every candid man will acknowledge, that the practical use of a word

is a more certain criterion of its value, than a knowledge of its etymology. Hence the concessions which you and others are compelled to make concerning the words under consideration. To say that these words are improperly used in sacred writ, affords not the least possible assistance to the subject, nor can it in any way affect the argument, further than to demonstrate the verity of these criticisms. If, as you acknowledge, they are indefinitely used, their mere use can neither maintain nor destroy any sentiment, for proof requires precision. To determine otherwise, would destroy all distinction in the import of words, tend to utter confusion in society, and, if continued to its ultimate consequence, must result in the darkest barbarism. That common readers may duly appreciate your claim to consistency, a few places are noticed in which aion is improperly translated world.

In Mat. 12. 32. 13. 22, 39, 40, 49. 24. 3. 27. 20. Mark 4. 19. Luke 1. 70. 16. 8. 20. 34. John 9. 32. Acts 3. 21. 15. 18. Rom. 12. 2. 1 Cor. 1. 20. 2. 6, 6. 3. 18. 8. 13. 10. 2. 2. Cor. 4. 4. Gal. 1. 4. Eph. 6. 12. 1 Tim. 6. 17. 2 Tim. 1. 9. 4. 10, and in a number of instances, besides those heretofore noticed, the word aion is rendered world; with what propriety it is thus translated, in preference to age, let those who read, judge. It may be sufficient here to state, that Beza, in his Latin Testament, renders the word, *age*, excepting only in 1 Cor. 8: 13. As he was a stickler for endless misery, no suspicion will rest on him as a heretic; nor will his character, as a Latin scholar, be called in question.

I shall now give a brief notice of two other passages, in Letter 5. You ask, "Now is it credible that God should use the same word, in the same sentence, in totally different senses?" Without answering either yea or nay to this query, it is sufficient to say that the scriptures do contain a number of verses, in each of

which different significations are attached to the same word. The following examples are sufficient at this time. Hab. 3. 6. "And the everlasting mountains were scattered, the perpetual hills did bow; his ways are everlasting." Heb. 2: 14. "—that through death, he might destroy him that had the power of death, that is, the devil." No doubt, however, we ought to be cautious, in wresting the same words to different meanings; nor should we, without evident reason, presume to affix a meaning to words, which set one declaration of scripture in array against another.

Speaking of future rewards and punishments, and the eternal existence of the soul, you say that both are expressed in the same terms. In answer I would say, that we no more dream of reward, either *for* virtue or vice in another state of being, than in this. Our principles go straight forward. Believing that IN keeping the commandment *is* a great and present reward, we as fully believe that the *way* of transgressors is hard, and will so continue, long as God is moral governor of the universe. It is strongly doubted if one passage of scripture can be produced, where either *aion* or its derivatives, expresses the duration of the happiness of any being, beyond this state of existence. But expressions are used relative to the never ending duration of holiness and felicity, of the most unequivocal character, and past the power of criticism to limit, which will be exhibited in due time. Produce equal authority for the perpetuity of sin and misery, if possible, and the Bible will exhibit as great and palpable absurdities as those with which your Letters abound.

To fill up a scrap of vacant paper, permit me to task your attention a few minutes longer, while I introduce a passage for the application of your rule, as an *argumentum ad hominem.* The rule may be applied to the word *all*, as used in 1 Cor. 15: 24 to 28 inclusive.

" Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down ALL rule and ALL authority and power. For he must reign till he hath put ALL enemies under his feet. The last enemy *that* shall be destroyed *is* death. For he hath put ALL things under his feet. But when he saith, ALL things are put under *him*, *it is* manifest that he is excepted, which did put ALL things under him. And when ALL things shall be subdued unto him, then shall the Son also himself be subject unto him that put ALL things under him, that God may be ALL in ALL."

Here is an example in point. The word all occurs ten times in the course of five verses, and, agreeable to your own words, " without any mark of distinction." The definition of the word is—the whole, every one, every thing, quite, completely, altogether, the whole quantity, every part.

Be pleased now to furnish a reply to your own question, " Is it credible, that God should use the same word, in the same sentence [or connexion] in totally different senses? If you answer, *yes*, I grant it, and Paul gives the exception, expressing most forcibly, that but for this *manifest exception*, even Jehovah, the self-existent author of the universe, would be included in the catalogue! My intention is not to dwell on the glorious and soul-cheering topic at present. It is left for your consideration, in company with your rule for understanding it.—

" But the only fair rule of interpretation is to understand words in their original and proper sense in all cases in which their meaning is not necessarily restricted by the subject or connexion."

Should you find ALL to be *necessarily restricted*, further than the exception noticed by the Apostle, you will not fail to give the information.

Yours, CANDIDUS.

NOTE TO THE READER.

In the closing paragraph of Letter 5. Mr. H. says, "But I feel that I am detaining you *too long* on this criticism of words." Perhaps he was correct in the premises. *I* do not feel that they have been unnecessarily detained in the present remarks. If words are the signs of ideas, the more clear these signs are made to our apprehension, the more certain will be our understanding of the ideas thus communicated. If the reader has gained one step towards the truth by this attempt, the writer will enjoy the satisfaction of having written to good purpose, and the reader will not certainly complain. As the Rev. author of the Letters has furnished the reader a note, recommending, "Edwards against Chauncey, Appleton's Lectures, and Dwight's Theology," as "books with which Universalists would do well to be better acquainted," the readers of the Inquirer shall be furnished with an extract of the first named work soon, which will suffice for a specimen. In return for this advice, Mr. H. and his readers, and all others who dare to read an unanswerable performance, are invited to read *Balfour's Inquiry*, one volume of which contains more information, and more irrefutable argument, founded on invincible facts, than all orthodox publications since the dawn of time.

NO. 5.

To Rev. Joel Hawes,—Hartford.

Sir—In giving opinions, merely, a man may err from the truth, and honestly endeavour to maintain sentiments which subsequent examination will demonstrate to be fallacious. To those who thus err, we

extend the hand of charity, for to them is applicable the Latin adage, humanum est errare. But I deeply regret to say, that the tenor of your Letters, more deeply implicates the feelings of the heart, than the determination of the judgment. If, in narrating what you term facts (relative to the effects of Universalism) the departure from truth is so obvious as to be discovered at the first blush, what shall be said of the palpable departure from rectitude which is manifest in your mis-citations from scripture! Let the following, from an orthodox publication, reply to the question.

"It behoves us to guard against misquoting Scripture, not only from reverence to Deity, but also, from regard to the cause of truth. If a misquotation be brought in support of error, so far as it has influence, truth must suffer by it. If it be adduced for the establishment of truth, when its inaccuracy is detected, opponents will triumph as if the victory were gained. She needs no such aids; but stands more securely without them."

I shall now quote a full paragraph from Letter V. the principal portion of which is garbled. The intelligent reader will recollect that several of these passages have been anticipated in a previous number, with remarks, exhibiting their misapplication. If this system of mutilation is proof of any theory, the time has come, when the scoff of infidelity is reduced to a self-evident proposition.—If a total disregard to the persons addressed, or to whom the language applies, the time to which it refers, and the connexion in which it is found—be all of no importance; then is it true, that "the Bible is an old instrument, on which any man can play the tune which best pleases him." I now request, that each reader will consider himself as a juror in a capital case, and reply as under the sanction of an oath—does the language of the cited

paragraph, in a single instance, convey the definite idea of a future state? If not, the theory of endless suffering must be relinquished, or sought from some other source.

"In the New Testament we read of those who shall be severed from the just; who shall be cast into outer darkness; who shall depart into everlasting fire; who shall lose their souls; who shall be destroyed soul and body in hell; who shall not see life, but the wrath of God abideth on them; they shall be shut out from Abraham and all the prophets; the Judge at the END of the world [*aion*, age, the Jewish dispensation] shall send forth his angels, and gather them out of his kingdom, and cast them into a furnace of fire; they are reserved unto the day of Judgment to be punished; who shall be punished with everlasting destruction from the presence of the Lord and the glory of his power; the smoke of their torment ascendeth up for ever and ever; they are bound hand and foot and cast into outer darkness; they receive their good things, their portion in this life, and are tormented in the life to come; an impassable gulf is placed between them and the blessed; they die in their sins; where Christ is gone they cannot come; they never have forgiveness; they shall come out of their graves unto the resurrection of damnation; the mist of darkness is reserved to them for ever; the heavens and the earth which now are, are kept in store, reserved unto fire against the day of Judgment and perdition of ungodly men; God shall send them strong delusions that they should believe a lie, that they all might be damned who have pleasure in unrighteousness; there is a sin unto death for which we are not to pray, and which shall not be forgiven, neither in this world nor in the world to come; their names shall be blotted out of the book of life; they are clouds, carried with a tempest, for which is re-

served the blackness of darkness for ever; the devil that deceived them shall be cast into the lake of fire and brimstone, where the beast and the false prophet are, and they shall be tormented day and night for ever and ever; and these shall go away into everlasting punishment."

By a recurrence to the preceding number, the reader will perceive that all the strength of these passages which is predicated on the words everlasting, for ever, and for ever and ever, is perfect impotence. That the term hell does not convey the idea of endless misery has also been shown in part, from the most unquestionable authority. Every careful reader of his Bible even in our vague and sometimes very imperfect translation, must see that this cannot be the meaning of this word, or certainly, not its uniform meaning. If he examines the use of the term damnation, he will find *that* equally indefinite. No scholar of credit will deny that the same word which is translated damnation, is also rendered judgment. To ascertain how much importance is attached to the use of this word in the original, and how much people are deceived by the signification generally attached to it, a few examples are annexed.

"For judgment I am come into this world." John 9: 39. Read "for damnation," and let your own ear judge. "For the time *is come* that judgment must begin at the house of God." 1 Pet. 4: 17. Now say, *damnation* must begin at the house of God, and make your own commentary. Let every reader of the Bible carefully attend to the passages in which judgment and damnation are found, and further illustion will be unnecessary.

Without entering at the present time more fully into the value or understanding of any of those quotations which prove, extra controversia, that, either with or without intent, you have handled the word of God

deceitfully,—the subject will be left with a pledge, that when you or any other person, will attempt to prove by any one citation, that the system of endless mysery is true, the subject shall receive the most respectful attention.

Passing in silence over a vast number of tortured quotations, and much disgraceful sophistry and false assertion, I come to the case of Judas—a case which seems sufficient to glut the omniverous appetite of even an Edwards. In dwelling on this theme, it seems that the ears of the orthodox are almost ravished with the yells of the damned, and that their eyes are feasted in imagination, with the sight of one at least, who is placed in a state of torment from which can be no release, and to whom hope can never come. A short quotation from Letter VI. will serve as a specimen of what you say respecting him, and Universalits.

"Before I close the testimony from scripture, let me request you to consider attentively the case of Judas who was denominated by our Saviour, the son of perdition, and who having betrayed his Lord, was driven by remorse, not by true repentance, as some Universalists affirm, to hang himself that he might go to his own place."

Among other misrepresentations noticed in the Inquirer, two years ago, this is one; and you seem to come under the denomination of those, who, being often reproved, and hardening the neck, shall suddenly be destroyed, and that without remedy. The following is a transcript from the piece to which I allude: "Judas, alas! poor Judas, the strong case in proof of endless misery, also came in for his share of abuse. Besides being fixed in hell for ever (or endlessly) he was also misquoted. Now as it is not said that he "hanged himself and went to his own place," in the scriptures, we will just inquire whether he hanged

himself at all. It is hoped Mr. H. will examine his Greek Testament in this instance." As you utterly rejected the hint here given, and others which were offered with a view to set you right, every reader has a right to conclude, that truth is not your object.—Were you as fully disposed to know and propagate the truth, as you are to dissemminate error by its falsification, we should not witness the repetition of a misstatement, which must revert on your own head. If you *know* no better, your ignorance is equalled only by the insolence with which you reiterate an assertion, for which you have already been rebuked by a layman, possessing not a fiftieth part of your *opportunity* for a knowledge of the Greek. I profess not a general acquaintance with the language; but, as far as the present subject is concerned, I fear not an appeal to the literary public.

That the criticism relating to Judas may come before us in the most unambiguous manner, the only two places which speak of his death will be given and compared. That found in Mat. 27: 3, 4, 5, in the common version, reads as follows:

"Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood. And they said, what *is that* to us? see thou *to that.* And he cast down the pieces of silver in the temple, and departed, and went and hanged himself."

It is obvious that the translators here say that he hanged himself. In Acts. 1: 18, 19, the account stands thus:

"Now this man purchased a field with the reward of iniquity, and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem; insomuch

as that field is called in their proper tongue, Aceldama, that is to say, the field of blood."

Admitting this to be all that we could know on the subject, still your deduction would be a palpable absurdity. How an evident conclusion can be drawn from two statements so manifestly different, is not easy to imagine, and far less can we determine that Judas "was driven by remorse, not by true repentance," to return the wages of iniquity. As to his repentance, I think few will be found either in or out of churches, whose actions more clearly demonstrate the sincerity of their regret for an act which has resulted in evil. As to the terms remorse and repentance, you have made a distinction without a material difference. If remorse is the pain of guilt, it is most obviously sorrow for sin, and the first step towards newness of life. We may be said to regret the doing of wrong, though it were committed in ignorance, while repentance for transgression of a known rule of right, must evidently be accompanied by remorse. But the malversation is too obvious to escape any rational mind, not fettered down to ignorance by the thraldom of tradition.

Perhaps a careful survey of the conduct of the disciples will tend to remove some prejudices from the minds of those who are not "willingly ignorant."—They were all perjured. After affirming with much confidence that they would sooner perish with Jesus than forsake him, they all forsook him and fled, Christ called Peter Satan, and Judas a devil. True. Peter "went out and wept bitterly," and Judas returned the money, which was most certainly as true a mark of sincerity as was displayed by Peter. If *he* wept bitterly, why not place him with Judas, and insist, that instead of being true repentance, the weeping was occasioned by remorse! But besides this, Judas is said to have repented himself, of which not a word is said respecting Peter. But, do you really

believe that Christ's friends will be rejected, and consigned to remediless wo? Christ calls Judas *friend*, at the moment when he was betrayed. But how is it possible that one should be so deceived, or attempt so to deceive others, with the Bible in his hand, as to assert, or intimate, that Judas, who was dead, and the apostle who was to be chosen as his successor, were identically the same being? To awaken your apprehension on this point, Acts 1 : 20 to 25 inclusive, will here be inserted :

"For it is written in the book of Psalms, let his habitation be desolate, and let no man dwell therein : and, his bishoprick let another take. Wherefore, of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.— And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place."

I have cited thus much, that no man can rationally doubt the fairness of the quotation. That the *he*, who might go to his own place, alluded to the man upon whom the lot should fall, is too evident to controvert. Judas did not live to see the crucifixion of Christ, and the 3d verse of this chapter furnishes evidence that not less than forty days had elapsed since the resurrection, before the eleven determined to choose an apostle in the room of Judas. What then had the choice of an apostle to do with Judas? Was he detained by the election of a successor, from going to his own place? Depend upon it, that "if a misquo-

tation be brought in support of error, so far as it has influence, truth must suffer by it;" and that truth stands more securely without such palpable insults to the understanding of your readers. By what means you determine that Judas is the Son of perdition, we have yet to be informed.

As to what "some Universalists affirm," respecting Judas, so far as respects his repentance, it certainly stands on as tenable ground as your assertion.—The marks of true repentance are precisely such as are considered conclusive evidence of sincerity in your church, though it is well known that few exhibit their repentance in so strong a point of light. But I need not long insist, that testimony which clashes in any material point, is utterly futile. That the common versions of these two passages entirely disagree in relating the manner of the death of Judas, is too clear a point to urge, and of course, as far as the translation is concerned, your conclusion is completely neutralized. For further light on this subject, we will now refer to the Greek, to which your attention has already been called.—My object is to show, that in neither of the places in which the death of Judas is mentioned, do the inspired writers use the term which signifies hanged. In the first instance, Matt. 27 : 5, the word is *apegxato*, definition, *suffocated*. And in Acts 1 : 18, the word is *prenes*, translated, *falling headlong*. But an examination of Acts 5 : 30, will show that *kremasantes* is the word correctly rendered *hanged* or *suspended*. Thus, neither the account in Matthew, nor that in Acts, give the least colour to the assertion that Judas committed suicide.

But, as you seem to dwell on this case with considerable confidence, to quote what you say further on the subject, with accompanying remarks, may not be amiss.

"Wo to that man by whom the Son of man is betrayed. It had been good for that man if he had never been born. How can this be true if universalism is not false? If all men are to be saved, it can be truly said of no one of our race, it had been good for him never to have been born. For whatever he may endure for a season, whether in this or in the life to come, the eternal happiness of heaven will infinitely outweigh it, and render existence to him an infinite blessing. Is Judas in heaven? Will he ever be there and dwell there for ever? How then is he *lost*—how then had it been *good for him never to have been born?* How would nonexistence be a blessing to him who is to be eternally happy in heaven?"

Because Christ said, Wo to that man by whom the Son of man is betrayed, are we to infer that an endless state of suffering must be his lot? A prophet says, Wo is me, for I am a man of unclean lips, and Jesus denounced a wo upon women who should be with child, and those who should give suck in the time when Jerusalem should be destroyed; and well he might, when he described the distress which should then happen, as greater than any which had occurred, or which should happen. But does this imply endless misery, either here or in any other place? Among all the dreadful woes prophetically denounced in the Apocalypse, not one allusion is made to endless misery. Nor does the expression, "Good were it for that man if he had NOT been born," either directly or indirectly intimate a state of being beyond the grave, and much less a state of ceaseless misery. If you object to NOT in the room of NEVER, you will be pleased to inquire whether *ouk* is properly translated never. If you sometimes appear to dread a logomachy, it may fairly be imputed less to the subject, than to the effect which a close examination of the use of words will produce on the cause you have espoused.

But you deliberately ask, "how can this be true, if universalism is not false?" If so, though you evidently did not expect a reply, you shall receive it.—And first—nothing in the connexion intimates that the birth of which Jesus spoke was a natural birth, any more than in his discourse with Nicodemus; nor is it seen how he could be a man, to receive either good or ill, without the natural birth. To be the recipient of good, he must evidently have existence, and capability of enjoyment. If the birth to which Christ here alluded were spiritual, the mystery is no longer a secret. John, speaking of Jesus, says, "But as many as received him, to them gave he power to become the sons of God, to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Whether Judas was thus born, we shall see in the sequel.

No man will dispute that Judas was one of the twelve. This fact is beyond dispute, but not more so, than the evidence that he was an accepted disciple, and that he executed the commission given him by Christ, Mat. 10: with the other disciples, when he "gave them power against unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of diseases." Judas was specially named, and sent out with the others "as SHEEP in the midst of wolves." Matthew and Mark inform us, not only that Christ brake the bread, and gave the cup, but that "they all drank of it;" and Jesus is represented by John as saying—Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." If this is not as good evidence of salvation for Judas, as for the other disciples, it is sincerely hoped that we may learn wherein.—But why not condemn Peter to remediless wo? See the testimony in his case, and then say how you can more consistently condemn the one than the other. Peter

denied Christ with an oath, and the words of Christ are—"He that denieth me before men, shall be denied before the angels of God." If this strong language points to a state of interminable suffering, where is your hope for Peter, or indeed for any of the disciples? Not an intimation is given, that an iota shall be taken from this denunciation on account of weeping bitterly; why not then include all in the common condemnation?—But, perhaps, it may still be urged, how could the want of this new birth have tended to the good of Judas? Ans. "For if, after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than *after* they have known, to turn from the holy commandment delivered unto them." It is then very obvious that this idea of the subject perfectly corresponds with the words of Christ, while the idea of good received by a nonentity is utterly preposterous. Your question respecting Judas—"How then is he lost," predicated on the supposition that he will ultimately enjoy the smiles of heaven, is perfectly absurd. Not an iota of evidence have you brought forward, to show the loss of Judas, more than that of every other human intelligence. Was he lost in any other sense than all of the Adamic family? All who wander from God are lost, and for the purpose of restoring these lost souls to the true fold, was Christ manifested; for he came to seek and to save that which was lost. Paul says, that this is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief. But we have a more direct testimony than this, "He that confesseth and forsaketh his sins, shall obtain mercy." Judas confessed his sin—he made

all the reparation in his power; he returned, and boldly and honestly defended the innocence of his master, and every circumstance serves to confirm the proposition, that "finding all his efforts to save his master inffectual, he died—his feelings overpowered him:—he fell a victim to his returned affection, and was *suffocated* with his grief." Much other testimony could be adduced, but the present is deemed more than sufficient to answer your question. Numerous instances of a similar nature are on record, and he who doubts that the strength of mental feelings, has in many instances deprived people of life, is prepared to doubt the most evident physical facts, and the most demonstrable proposition.—Your last question on the case of Judas argues an inconsistency in your own ideas on the subject, which will be briefly noticed. You ask, "How would non-existence be a blessing to him who is to be eternally happy in heaven?" The discrepancy of this paradoxical query with common sense, is a result flowing from the incorrect understanding of the language of Christ. The idea of a blessing conferred on *non-existence*, by its being suffered to *remain* a *non-entity*, is a proposition of your own, and remains for you to solve. The light in which I have viewed the words of Christ, lead to no absurdity in the conclusion. Good cannot be enjoyed by a lifeless clod of earth, and that which is capable of feeling must have existence. But the weakness of your question requires no further arguments—it is palpable to a very moderate understanding. If a system requires a perversion of the words of Christ, which renders them ridiculously absurd, those who are so wedded to sentiment as to approve such a course, answer well to the description of the *imbecile* of whom Solomon says, though he be brayed in a mortar with a pestle, yet will not his foolishness depart from him. Yours,

CANDIDUS.

NO. 9.

To Rev. Joel Hawes,—Hartford.

SIR—In passing over your production, my attention has been arrested by a portion of the eighth Letter, in which you endeavour "to establish the fact and the time of a general judgment, beyond the possibility of doubt." Language so positive led me to examine the subject with some particularity, and the result of my labours will furnish matter for the present opportunity. The steps by which I arrived at the conclusion will be laid before you, with as much brevity as the importance of the subject will permit. The following quotation contains what you appear to consider as abundant proof; this will now be examined.

"I shall close this part of my subject, with requesting your particular attention to two passages of scripture which appear to me to establish the fact and the time of a general judgment beyond the possibility of a doubt. It is appointed unto men once to die, AND, [but] after this the judgment. The hour is coming, in the which all that are in the graves, shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation. These passages are plain and decisive: and though I might pity and pray for the man who, after having read them, should deny a future judgment, I should not attempt to convince him. If he believe not God, he would not be convinced by man."

The disingenuous mode of quoting the scriptures which you have seen proper to adopt, has already been a subject of animadversion, and I regret to say, that the present instance is marked by an evidence of design, so palpable, that one must read his Bible with the utmost negligence, not to perceive it. Those who

read with an intention to arrive at the truth, will readily determine, whether such an obvious dissociation of language results from a desire to promote the cause of righteousness. The first of these passages which you term *plain and decisive*, commences, as may be observed, in the midst of a sentence, and concludes in a very objectionable manner, by omitting the concluding member, without which the former is utterly incomprehensible. Are you willing to risk your character as a scholar, on such a palpable violation of the just rules of interpretation—or to dislimb a sentence in this manner, without the least regard to the grammatical connexion?—and are you not aware that this system will support Atheistical principles as certainly as Christians?

The first quotation is clipped out of its connexion, Heb. 9: 27. That and its succeeding context read as follows;

"And as it is appointed unto men once to die, but after this the judgment; so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."

It is not a little remarkable, that you have substituted the copulative *and*, instead of the disjunctive *but*; and yet, garbled and interpolated as it is, you present it as a plain and decisive passage, and by way of strengthening it, add—"and though I might pity and pray for the man who, after having read them, should deny a future judgment, I should not attempt to convince him." As to the substitution of *and* for *but*, I shall merely remark, that if it were not designed, you will do well to read your Bible more, and the systems of men less, before you shall again introduce a distorted passage in support of a sentiment, so deeply affecting the character of God, and the happiness of his offspring. Perhaps no people bearing the Christian

name, are so often and so causelessly accused of misquoting scripture as Universalists. With how good a grace this charge comes from you, without a fact offered in its support, will be seen when the charge shall be brought to *your* door.

If you understand the relative use of *as* and *so*, used in the forecited passage, your own conscience must convict you of gross malversation, or the most consummately stupid negligence. *As* it is appointed—*so* Christ. So, *what*? Why, according to your mode of argumentation, *as* men die a natural death, and are afterwards judged to endless misery—*so*, in like manner, Christ is or must be judged in a *post mortem* state of existence. Revolting as this must appear, it is a fair, nay, an indisputable conclusion from your premises. The absurdity of this deduction is so obvious, that we will seek for a *better*—a worse will not probably come in our way.

But before attempting to elucidate the subject by examining its connexion, let us examine its length and breadth as applied in defence of your theorem. To give every advantage to this hypothetical use of the text, we shall admit the proposition, that the phrase "after this the judgment," signifies, that all men, after the dissolution of the body, are to undergo a judicial trial, and consequent sentence. In this view of the argument, we must understand the terms *judgment* and *condemnation*, as synonomous, and as a brief mode of expressing the phrase, *endless misery*. To allow *less* than this would render its use in support of your system a mere nullity; to allow the meaning suggested would prove too much, and destroy every distinction, by resulting in universal damnation. Every one who reads the text must perceive that the apostle makes no distinction, and if the text is any thing to the purpose, the subjects of the judgment, and those of natural death, are identically the same, and equinumerant.

Let us concede, then, that the citation expresses the doctrine for which you contend, and the result is as dreadful as the most sanguine advocate for the diffusion of misery could desire.

But leaving this self-destructive view of the subject, let us turn to the sure word of prophecy, and search for the true meaning of the passage thus wrested to your own destruction. In doing this, we shall find the harmony of the scripture resulting in the blessing of God on the whole human family, to which examination your attention is now solicited.

This epistle appears to have been written *by* a Hebrew, *of* the Hebrews, and *to* the Hebrews. To the Jews he exhibited himself as a Jew, by quoting their rituals, and appealing to the prophecies which they acknowledged, for the proof of Christianity ; and thus he demonstrated in the most lucid manner, that the legal ceremonies were but "a shadow of GOOD THINGS* to come." After drawing a parallel between the Abrahamic covenant and the Christian—the priests under the law, and Christ, he shows by the text, that, *as* by the typical cleansing of the high priest under the law, the judgment of the people was *life ; so*, Christ *really* suffered that death which was *shadowed* under the law, that he might cleanse the people by better sacrifices, to the possession of the blessings of the New Covenant. The difference between the two covenants is represented in the 8th chapter thus ;

"For finding fault with them, [the Jews] he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and

* The reader, by examining the whole epistle, will discover that the apostle is labouring to turn the attention of his brethren *from* the Jewish ceremonial law, which was annulled for the weakness and unprofitableness thereof, *to* the Christian dispensation, the substance which was merely shadowed by the rituals of the Mosaic economy.

with the house of Judah; not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this *is* the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people; and they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord, for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."

We here discover the excellency of the *new*, in comparison with the old covenant; and observe the vast superiority of the high-priest of our profession, over those of the Aaronic dispensation. In drawing the parallel, the apostle is careful to inform us, that "in those *sacrifices there is* a remembrance again *made* of sins every year." To show that the ceremonial purification by the blood of bulls, and of goats, and the sprinkling with the ashes of an heifer was merely typical, and that the preference given to the christian dispensation was for a good reason, he gives us facts, and draws inferences, in the following language;

"For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us; nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world; [age] but now once in the end of the world [age] hath he appeared, to put away sin by the sacrifice of himself."

That this is in close connexion with the text quoted by you, is evident by the mode of expression. In the one place we read that Christ was once offered to bear the sins of many [the multitudes]; in the other that he came to put away sin by the sacrifice of himself. This then is the life of the new and better covenant, established upon better promises, and ending in a more glorious result. We see here the *good things* which were typically shadowed under the ceremonial law, See Exod. 28 : 29, 30, in which we may observe the coincidence between the passages under consideration.

"And Aaron shall bear the names of the children of Israel in the breast-plate of judgment upon his heart, when he goeth in unto the holy *place*, for a memorial before the LORD continually. And thou shalt put in the breast-plate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the LORD; and Aaron shall bear the judgment of the children of Israel upon his heart before the LORD continually."

Biblical students have studied to little purpose who remain ignorant of the expressive rituals of the Mosaic dispensation. Under that economy the high-priest entered into the holy of holies, once every year, bearing the breast-plate of *judgment*, the *urim* and the *thummim*, or *lights* and *perfections*, on which were engraven the names of the twelve tribes. He appeared before the mercy-seat for the justification of all the children of Israel. That this was merely typical of the justification of all both Jew and Gentile, is abundantly evident by the words of the same apostle, who, in writing to the Romans, and mentioning both classes in the connexion, says, "For all have sinned and come short of the glory of God; being justified freely by his grace, through the redemption that is in Christ Jesus." The old covenant was therefore a partial dispensation, consisting of carnal ordinances, and as a covenant of

works, was abolished to make room for the more perfect dispensation denominated the new covenant, of which Christ was the messenger and mediator. As under the old dispensation the people continued not in the covenant, the new covenant was promised, under which God says "all shall know me from the least to the greatest." The reason given for the accomplishment of this promise rests in the fidelity of the God of truth—"I WILL be to them a God, and they SHALL be to me a people." You will not deny the ceremonial purification of *all* the people represented by the high-priest in the sanctum sanctorum, most certainly; with what colour of argument, then, do you deny the efficacy of the atonement of Christ, the head of every man—the head over all things to the church,—the fulness of him that filleth all in all?

As no man who is not absolutely mad, can doubt that the text in question is a part of the parallel between the Mosaic and the Christian dispensations, I shall now only show that the tenor of scripture warrants the assertion made in a former part of this number. If the high-priest, as is very evident, died in *figure* when he went into the holy of holies, with blood of others, and represented a resurrection to life by his safe return—were, or were not, all whom he represented, typically cleansed? The reasoning of the author of the text is a conclusive answer.—"How MUCH MORE shall the blood of Christ—cleanse your conscience from dead works, that ye may serve the living God?" If then, the priestly office of Christ, is to the Mosaic rituals, as the *substance* is to the *shadow*, let us inquire for *whom*, and for what Christ died. The same epistle, chap. 2. gives the information.

"But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honour, that he, by the grace of God, should taste death for every man. For it became him,

for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified *are* all of one; for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren; in the midst of the church will I sing praise unto thee. And again, I will put my trust in him. And again, Behold I and the children which God hath given me. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their life-time subject to bondage. For verily he took not on *him the nature of* angels; but he took on *him* the seed of Abraham. Wherefore in all things it behoved him to be made like unto *his* brethren, that he might be a merciful and faithful High Priest in things *pertaining* to God, to make reconciliation for the sins of the people. For in that he himself hath suffered, being tempted, he is able to succour them that are tempted."

If the quotations in this Number are very full, they need no excuse. When such utter inattention is manifested in your production, both to the letter and spirit of scripture, the inference is fair, that others, with less opportunities than those which you possess, are also ignorant and inattentive. But to return to the subject. We see for whom he tasteth death--every man.--We see he is termed the Captain of their salvation. His object was to destroy that death which is the consequence of sin, as well as the devil [impostor] who had the power of this death; and by this means to deliver "them who through fear of death, were all their life time subject to bondage," [slavery.]

That the new covenant embraces *eternal life*, is not an assumption by implication. If all shall know God from the least to the greatest, and if his laws shall be written in their hearts, then will the prayer of Christ be fulfilled. See John 17: 2, 3.

"As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent."

That *all flesh* includes the whole family of man, is evident, because the heathen are his inheritance, and the uttermost parts of the earth are his possession. For these unnumbered multitudes he tasted death, as the mediator of the new covenant, which promised the knowledge of God to all men. For these, his brethren, he tasted death, to fulfil the will of God, "by the which will we are sanctified, through the offering of the body of Jesus Christ ONCE." Under the law, the priests offered continually, those sacrifices which could not make the comers thereto perfect. But Christ made perfect work, and shall therefore be exalted by being given a name which is above every other name, that, (for this purpose) in the name of Jesus every knee should bow, of those in heaven, and those on the earth, and those under the earth; and that every tongue should confess, that Jesus Christ is Lord, to the glory of God the father. This is the glorious consummation recorded by Paul in his epistle to the Ephesians, in the following words;

"Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself; that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; *even* in him."

This also harmonizes with the exhortation of the apostle to Timothy, and furnishes a strong reason for the precept given.

" I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and *for* all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this *is* good and acceptable in the sight of God our Saviour; who will have all men to be saved, and come to the knowledge of the truth. For *there is* one God and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time."

We have seen that Christ tasted death for all, for every man, and we perceive the object. We also learn by the prophet Isaiah, that he shall see the travail of his soul and be satisfied; and we perceive that the pleasure of the Lord shall prosper in his hand, and we discover what that pleasure is, viz. the gathering of all things in Christ, the bowing of all in his name to the glory of God, and the fulfilment of the law of love in every heart, which is eternal life.

If I have succeeded in showing that the death noticed in the text, is the typical death of the high-priest under the law, the conclusion deduced is beyond the reach of contradiction. But, if in the face of the whole epistle, as well as contrary to the immediate connexion, you still maintain the reverse, you have a clue to the subject which would render every passage in the scriptures as uncertain as the responses of a heathen oracle. But while we profess, as Protestants, to take the Bible as the man of our counsel, let us listen to its dictates, and either allow with Mr. Locke, that the Bible must be judged by reason, or give it up as *unreasonable*.---If it is written so aphoristically, that none but the gifted few can unseal its meaning, putting it into the hands of the laity is no better than the

laws of Nero, which were indeed written, but posted so high, that to read them was impossible.

I have now closed the argument on this text for the present; and so far am I from finding any support for your doctrine, that I glory in it, as one which precisely suits my purpose, by establishing the doctrine of Universal Salvation. By your own concession, I am entitled to your pity and your prayers—but, as I deny that the quotation alludes to your idea of a future judgment---you will not of course, again attempt to convince me. If this is the *strongest point*, as you intimate, of what avail are those which are inferior?

In the next, I purpose to examine the remaining passage already quoted from your 8th Letter. Wishing you more prudence and better conduct, I remain, your well wisher,

CANDIDUS.

NO. 10.

To Rev. Joel Hawes,—Hartford,

In the ninth number, the first of those texts which you quote "to establish the fact and the time of a general judgment," was fairly examined. The investigation exhibited that passage as speaking a language, and pointing to a subject, entirely diverse from that under contemplation, and therefore is utterly destitute of power to strengthen that which will now be examined. Whether the remaining text is capable of sustaining the whole weight of your declaration respecting both in connexion, is the question before us. But I should do injustice to the subject, by failing to notice, that this is also dissociated from its connexion, commencing as did the former, in the midst of a sen-

tence. This is not a speculation—a mere opinion ; it is so obvious, that no person who can read his Bible need be ignorant of the fact. How then, you can stand justified, in calling these two passages plain and decisive, while they are presented to the public in this garbled state, is a question for others to answer.

> "Crude Imposition's like a Bow that's bent,
> To twang an Arrow with an ill intent,
> Which being shot, the impenetrable mark
> Rebounds it back, and wounds the marksman's heart."

The following is your misquotation. "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth ; they that have done good unto the resurrection of llfe, and they that have done evil unto the ressurrection of damnation."

A fair and convincing method of testing the worth of an argument, is to reduce it to practice, and thus bring it home to our business and bosoms. When a court or jury can be found, who will decide a case on the force of testimony as inconclusive, and as partial as that under consideration, we shall consider the example, and inquire into the reasons of the decision.

You evidently look at this text in what may be termed its literal sense, and in this sense it will be examined, completely isolated from its connexion. If, in granting it this latitude, it come short of your purpose, or prove too much, it must certainly be relinquished. The time, then, is the general resurrection. They that have done good, rise to life ; life implies existence,—without including the idea of pleasure or pain, happiness or misery. They live, and our information concerning them extends no further. They that have done evil to the resurrection of damnation. Allowing your idea of damnation, and we are utterly at a loss, who are the damned. You may answer, they that have done evil. Granted ; but who

have done evil? Ans. "All have sinned, and come short of the glory of God." But you object to this sweeping clause. Some, you will urge, have repented. True, but had they not done evil, they needed not to repent. To repent is to return, and those cannot return, who never strayed. If this passage be plain and decisive, all who have done evil are the subjects of damnation, for no salvo is found in the text. Nothing is said regarding the finally impenitent, (a class about which the Bible is silent) nor is a word said about the grace of God, nor yet about those who are to be saved in their sins, by being pardoned, and exonerated from the miseries to which their transgressions have made them liable. Have you, or any of your friends, DONE EVIL? then does this plain, this decisive text, fix your state beyond the pale of mercy, where hope never comes; and remember, "there the Bible leaves you!" Thus, according to your understanding of this passage, universal damnation is as surely supported, as the damnation of a single soul. They that have done evil—not a portion of them, are the subjects of damnation.

But I anticipate an objection in this place. You would agree that the fair understanding of the passage is, that those who may be termed virtuous, in contradistinction from the vicious, will not be the victims of this damnation; or in other words, that the balance of good or evil in an account current, must be the criterion of decision. On this ground, an imperceptible line, an imaginary barrier, a single fault, endlessly divides two persons, whose lots, agreeable to your theory, are infinitely different. One is destined to enjoy all the felicity which God can bestow, and the other to suffer all which he can inflict. Is this exaggeration? if so, inform me wherein. Is this the equal "retribution of eternity?"

But how does this reward according to works (if such it may be called) agree with another part of your system? You persist in saving some, who have done little else but evil, with all their sins in full array against them, through the pardon of God; which is to save them *in* their sins, and *from* their deserts. How can both be true? Does the damnation of those who have done evil, without the shadow of redeeming mercy, accord with this sentiment? In your eagerness to prevent the salvation of all, you have most certainly committed yourself and your system. When deprecating the "slang of Universalists," did you contemplate the medley of absurdities to which your zeal was giving currency?

It is possible, however, that in the face of all these self-evident contradictions, you will maintain the literal meaning of this isolated passage. You will therefore represent the passage as the words of Christ, and insist that condemnation awaited him who should wrest these words to any other than a literal sense. Be it so. On this ground let us try how the language of the succeeding chapter, (John 6) will support the Catholic and Lutherean doctrine of transubstantiation.

"For the bread of God is he which cometh down from heaven, and giveth life unto the world."

"The Jews then murmured at him, because he said, I am the bread which came down from heaven." And no wonder they murmured, for they understood him literally. Did he undeceive them? No, he confirmed them by adding—

"I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven; if any man eat of this bread, he shall live for ever; and the bread that

I will give is my flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us *his* flesh to eat."

As the Jews still understood him in a literal sense, no wonder they asked the question, "how can this man give us *his* flesh to eat?" But what was the reply? Read for yourself.

"Then Jesus said unto them, verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me and I live by the Father, so he that eateth me, even he shall live by me. This is that bread which came down from heaven; not as your fathers did eat manna, and are dead; he that eateth of this bread shall live forever."

That this strong, and increasingly literal language was understood by the apostles in the same sense in which the Jews understood it, is evident from the context: "Many therefore of his disciples, when they had heard *this*, said, this is an hard saying, who can hear it?" I ask, now, in what manner you will avoid the conclusion, that the real presence is in the eucharist, or the conclusion that all who have lived since the days of Christ have utterly perished? Look at the strength of the language, and see how much the subject is magnified by Christ, after the expression of astonishment by the Jews. Now look the Bible through, and find, if you can, such a concatenation of testimonies for the doctrine of unending misery. Still this is far from all which can easily be produced on the subject. And yet, you dispute the Catholics, and by a

short verse, put them to silence. And how? "It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, *they* are spirit, and *they* are life." In this case you are very willing to take the whole context, and ascertain in that way, that the language is figurative. And shall we be debarred the privilege to judge for ourselves, after investigating the context? Or shall your assertion settle the question, whether particular scriptures have a literal or a figurative signification? Not only is the passage you have quoted, garbled, but the connexion shows that it is spoken figuratively. For a reason previously given, I shall now quote the text which you have cited, with its most intimate and illustrative context.

"Verily, verily, I say unto you, He that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

Whoever will be at the trouble to examine, may now see, that the portion which you have cited, is intimately connected with the preceding verses, and that the first clause of the 28th, alludes to something which had been already stated. "Marvel not at this; for"—is the first of the 28th verse. Marvel not at what?—Christ had just informed them, that eternal

life was the consequence of believing in him; and, by his common mode of asseveration, "Verily, verily," declared, that "the hour is coming, and now is when the dead shall hear the voice of the Son of God, and they that hear shall live." That this *life from the dead*, as Paul expresses it, is but coming to the climax in this discourse, is too evident to doubt for a moment. If, as is said in verse 24, he that believeth on Christ hath everlasting, or eternal life, and is passed from death to life, it is obvious that he who is a believer, was dead, and it was therefore established, incontrovertibly, that the dead did hear the voice of the Son of God, and they that heard did live, and that thus to live, was eternal life. The idea of death, IN sin, is so often expressed in scripture, that few quotations are necessary. Paul says, "to be carnally minded is death; but to be spiritually minded is life and peace." "You hath he quickened [given life] who were dead in trespasses and sins," and much else to the same purpose. Is it then supposable, that the subject has changed in its immediate connexion, without the least intimation? First, those who believe, are said to pass from death to life. Next, the hour was coming, nay, had already come, in which the dead, [morally dead] did hear the voice of Christ, and they that heard or received his word, lived. In the 28th and 29th verses the climax ascends to its zenith. The human family is represented, not only as dead, but buried, and the hearers are forbidden to marvel, or wonder at what he had already said, for the figure of speech was increased by the idea of raising, not merely from death, but from the grave. If the dead mentioned above, be understood figuratively, the nature of the death noticed cannot be changed by the use of the word grave; it is no more than the figure of speech "twice dead," which can only signify, sunk to the lowest state of moral or spir-

itual death. The vision of Ezekiel, ch. 37, is full to the purpose in this place.

"Then he said unto me, Son of man, these bones are the whole house of Israel; behold, they say, Our bones are dried, and our hope is lost; we are cut off for our parts. Therefore prophecy and say unto them, Thus saith the Lord GOD; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves."

To show that the term resurrection, twice used in this passage, is not its *only* nor its *primitive import*, I shall transcribe a passage from Dr. Campbell, as quoted by Mr. Balfour, on this passage.—Not a shadow of doubt can fix on the knowledge of this great scholar; he rests on authority which must be the umpire in disputes on the dead languages. "The word *anastasis*, or rather the phrase, *anastasis ton nekron*, is indeed the common term by which the resurrection, properly so called, is denominated in the New Testament. Yet this is neither the only, nor the PRIMITIVE import of the word anastasis. It denotes simply, being raised from inactivity to action, or from obscurity to eminence, or a return to such a state, after an interruption. The verb *anistemi* has the like latitude of signification, and both words are used in this extent by the writers of the New Testament, as well as by the Seventy. Agreeably, therefore, to the original import, arising from a seat is properly termed anastasis, so is awaking out of sleep, or promotion from an inferior condition. The word occurs in this last sense, Luke 2: 34." This, then, ought to be sufficient authority in the present instance, more especially, when the connexion of the passage renders it nearly impossible that a literal signification could be

intended. The reader is requested not to pass by this subject slightly. Its close examination may give him much light on a very important subject. He will not fail to recollect, that Dr. Campbell, who gives this information relative to the term resurrection, was a most able writer, and an orthodox professor and divine. The testimony does not rest on the authority of men who are even suspected of doubting the general principles of modern divinity. It is not therefore, a matter of speculative opinion—a mere subterfuge by which to escape from an otherwise self-evident conclusion. This is one of those instances in which is evidenced the strong prejudices of early education. We commonly, and almost universally attach the idea of a state yet future to the term resurrection, but with how much propriety, let the reader judge. In the light of this criticism, every part is harmonized. The morally DEAD rise to moral LIFE. Thus one portion compares completely with the other, and the whole is seen to refer to transactions in the present state of being. Every other view of the subject is mere confusion in the sense. A few words on the term judgment will follow.

In the 27th verse, we learn, that God gave to Christ "authority to execute judgment also, because he is the Son of man." If judgment were rendered damnation in this passage, and the term signify as you understand it, then the mission of Christ is not "to save the world," but to damn the world, and the passage which declares the reverse must be false. In John 9 : 39, we read—"For judgment I am come into this world," but did the wildest imagination ever conceive that we were to understand this in the sense in which you understand damnation? But why not? is it not the same word (*krima*) so often rendered judgment, and damnation? *Krisis* is the word used in John 7 : 22, 24, 27, 29, 30, but the shade of difference, which

exists between them in the Greek, is not expressed in English. But having in a previous No. noticed this word, I shall now add but a few lines. In John 3 : 19, it is *krisis*, and rendered condemnation, which is thus described—"And this is the condemnation, that light is come into the world, and men loved darkness rather than light because their deeds were evil."—The way of the transgressor, being hard, those who do wrong, eat of the fruit of their doings, and the reward of their hands is given them. That the same word is rendered judgment, condemnation, and damnation, no scholar will dispute, and that the sound conveys very different idea to a common reader, is equally plain. Why these words are thus rendered, may not be difficult to determine, when we see that in the face of the most obvious facts, not only the meaning of the Greek is misrepresented, but the letter and spirit of the translation are both violated, for a purpose which you may not wish to hear mentioned.

But why should the term damnation refer to a future state of being, while eternal life, which is its opposite, is referred to *this* state of existence? This question requires a reply. To say that this is an assumption, is idle. If the recipient of everlasting life is passed from death to life, as is evident by verse 24, and abundance of other testimonies, the present tense is too evidently the state in which the life mentioned is enjoyed, to admit a doubt. That eternal life is the knowledge of God, and of Jesus Christ, the sent of God, is the testimony of Christ, John 17. When this is disproved, I shall admit that the subject rests in doubt. Having shown that the LIFE originates from a belief in the gospel dispensation, it will be perceived that this idea agrees with the catastrophe in Matt. 25. Believers entered into rest, while unbelievers suffered the damnation of Gehenna. But the 10th chapter of

John, settles the final state of unbelievers, thus ;— "And other sheep I have, which are not of this fold ; them also I MUST bring, and they SHALL HEAR my voice ; and there shall be one fold, and one shepherd." Having already said, "I am the good shepherd, and know my sheep, and am known of mine," the conclusion is indisputable, that those whom he must bring, are those who at a given time do not hear his voice. That *hear*, is used for attention, understanding, and knowledge, in different and numerous passages, is too evident to require a single word in explanation. And it is as evidently its meaning in this as in any other instance, and is most obviously the meaning in the cited texts.

Having shown briefly, but I trust conclusively, tha the text in question has been utterly misapplied in your Letter, I may be excused from trespassing further on the time of the reader. Sensible as I am, that this is but a bird's eye view of the subject, I must leave it to the good sense of the reader to determine whether your mode of handling this subject, and the support which your manner has received from scripture,* is entitled to the confidence of a community, which possesses the means and the right of examining the scriptures, to see whether these things are so.

Your well wisher,

CANDIDUS.

* It is not a little remarkable, that on these two garbled passages, Mr. H. relies for incontestible evidence of a future judgment, and final separation, in another state of existence, without endeavouring to strengthen them by a shadow of argument, or a text of corresponding scripture. If positive assertion, and the miscitation of scripture, are his means of offensive warfare, those who take the trouble to think, can discover a sufficient reason for this conduct.

NO. 11.

To Rev. Joel Hawes,—Hartford.

SIR—I shall now proceed to remark on some of your observations respecting certain passages of scripture, which, as you assert, are pressed into the service of Universalists. In letter 8th you say;

"Again it is said, he is the Saviour of all men. But here only a part of the text is quoted. He is the Saviour of all men, especially of them that believe. The meaning is, Christ is offered as the Saviour of all, of all orders and classes of men, Gentiles as well as Jews; but he is actually the Saviour of those only who believe and obey his gospel."

Universalists are here accused of garbling a portion of scripture, the *whole* of which would much better answer their purpose than a part; and even in your attempt at correction, the same passage is *misquoted* and *mutilated!* The whole sentence, as it stands in 1 Tim. 4: 10, reads thus;

"For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe."

Taking now the whole text, and fairly examining its import, not the least intimation is given, which will justify your commentary. If he is the Saviour of all men, the *special* salvation, which is the lot of believers, does not in the least militate against the salvation of all men. How is he, how can he be, the *Saviour* of those who are NOT saved? To say that Christ is offered, is the most egregious absurdity. The scriptures know nothing about the *offers* of salvation, and similar expressions; *these* are coined by Arminians, to avoid the doctrine of Universal Salvation. When the prophets and apostles say that all have sinned, with what consummate arrogance must that man be filled,

who should say, the meaning is, that all orders and classes of men, Gentiles as well as Jews, was the fair import of their language? You have already stated that the salvation of a single soul was not made certain by the atonement of Christ; how then do you assure more certainty of salvation to believers, than to unbelievers? When you can make it appear that God is the Saviour of men, who are not actually saved by him, your assertion will demand more attention. While people are more willing to hear opinions respecting the scriptures, than to search the reasons of those opinions, it may truly be said—"they that lead them cause them to err, and destroy the way of their paths." I shall now examine the following quotation, the substance of which came under notice in the Inquirer more than a year ago.

"It is said again; as in Adam all die, even so in Christ shall all be made alive. But the whole context shows that the Apostle in this passage is speaking of the resurrection of the body, and has no reference to the future condition, either of the righteous or the wicked. His meaning is, that as the first Adam was the cause of natural death, so Christ the second Adam, is the author of the resurrection."

You here assert, that making alive in Christ, merely alludes to the resurrection of the body. It is your only mode of elusion, and we shall soon see how much aid you are likely to derive from it. The words of Christ are "ye do therefore err, not knowing the scriptures, nor the power of God; for in the resurrection, they neither marry, nor are given in marriage, but are as the angels of God in Heaven." Exert all your ingenuity on the passage, and the labour must be futile. "It is worse than idle to resort to the common sophistry used in similar cases. The import of the words is *definite*—it has not the most distant allusion to any portion of men, but, to the subjects of the resurrection. Disprove THIS, and I have done."

"The first inquiry is, how do men die *in Adam?* It is necessary to settle this point, before we can settle the latter clause---*even so* IN CHRIST, shall all be made alive." "*All men* are not liable to a *natural death*---Enoch and Elijah were translated, and did not see death, if we may credit the scriptures. An apostle also tells us in this same chapter (1 Cor. 15.) that we shall not all sleep; beyond controversy, alluding to a natural death, or the dissolution of the body. All do not therefore, die temporally, in Adam, nor have all died in him, in this sense of the words." Therefore, a natural death is not the import of the passage. But let us look at the context.

"For since by man *came* death, by man *came* also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."

It hardly seems possible, that one can be found, who will attempt to prove by the scriptures, that a natural death was caused by the lapse of Adam. I know it is said---and I know the force of the assertion depends on human authority---proof cannot be produced, nor any thing bordering on proof; and analogy is completely against it. But to show the harmony of the scriptures in the use of the phrase *in Christ*, a few examples will be quoted. To the faithful IN Christ. Eph. 1: 1, 3. Created IN Christ Jesus unto good works. Eph. 2: 10. For ye are all the children of God by faith IN Christ Jesus.—For ye are all one IN Christ Jesus.----Gal. 3: 26, 28. If any man be IN CHRIST, he is a new creature. 2 Cor. 5: 17. That will live godly IN Christ Jesus. 2 Tim. 3: 12. And in the chapter whence the text is taken, we read, verse 18, of those who had fallen asleep in Christ, evidently alluding to believers. But testimonies are abundant to show, that to be made alive in Christ, is to enjoy the blessings of the new covenant. But, to settle still more conclusively the general scope of the apostle's

argument, and to show that to be made *alive in Christ*, is a spiritual renovation, let us quote the language in this chapter, and elsewhere.

"And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit. Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy; the second man *is* the Lord from heaven. As *is* the earthy, such *are* they also that are earthy; and as *is* the heavenly, such *are* they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly."

After reading the above, I can hardly conceive how any man, having but a moderate comprehension of the language, will mistake the force of the apostle's parallel between Adam and Christ. The first Adam, was a living soul, an animal; the last Adam is a quickening, life-giving spirit. The natural or first man, Adam, was of the earth, earthy, or earthly; the second Adam, was from heaven. "*And as we* HAVE *borne the image of the* EARTHLY, *we* SHALL *also bear the image of the* HEAVENLY."* This is in perfect unison with other declarations in this chapter, that the body which is sown in corruption, in dishonour, in weakness, and an animal, or natural body—shall be raised incorruptible, in glory, in power, and spiritual. Incorruption and glory are co-extensive with corruption and dishonour. And again says the apostle, in the closing portion of the chapter;

"For this corruptible must put on incorruption, and this mortal *must* put on immmortality. So when this

*"The comparison here is not between the body which is put into the grave, and that which is to be raised—but between the state of man in the present frail and mortal life, and that in which he will be placed after his resurrection from the grave; when he will be made glorious, happy, and immortal.—*Note to Imp. Ver. on verse 42.*

corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where *is* thy sting? O grave, where *is* thy victory? The sting of death *is* sin; and the strength of sin *is* the law. But thanks *be* to God, which giveth us the victory, through our Lord Jesus Christ."

This corruptible MUST put on incorruption---mortal MUST put on immortality. Those who have borne the image of the earthly, SHALL also bear the image of the heavenly man, the second Adam. Can words be more explicit---more universal? At the time, to which the apostle here alludes, when mortal shall have put on immortality, "shall be brought to pass the saying that is written: [Isa. 25:] Death is swallowed up in victory." To what death does Paul allude? Not to a natural death, most surely, for the import of his language, in view of this consummation, is utterly irreconcileable with such a conclusion---"O death! where is thy sting? O grave, [hades, hell] where is thy victory?" He concludes this enthusiastic strain, by thanking God for the victory over the last enemy, death, through Jesus Christ. Is it probable, that a man of his philanthropy, could utter such a strain of praise and thanksgiving, for a catastrophe, which should consign to remediless ruin a vast portion of his brethren according to the flesh? Impossible! utterly impossible.

But the tenor of this chapter brings to mind other declarations of the same import. See Rom. 8: 1, 2.

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus, hath made me free from the law of sin and death."

Have you a wish to pervert this testimony? Or can you maintain that condemnation awaits any who are *in* Christ? See also 1 Cor. 1 : 30. "But of him are ye in Christ Jesus," &c. with abundance of other testimonies to the same purpose.

I think I have shown conclusively, that none who are *in* Christ, according to the scripture language, are in a state of condemnation; and it appears equally obvious, that the passage in question alludes to a moral or spiritual resurrection to newness of life. If the proof by which I have attempted to sustain it be conclusive, it can need no fine spun arguments in its defence. If, however, contrary to analogy, and every other passage of scripture in which the phrase *in* Christ is used, you still persist in referring the text to a literal resurrection of the body, and that merely, I meet you on your own ground, and challenge you to show how the subjects of the resurrection, who "are as the angels of God in heaven," are also the subjects of a sentence too horrid to believe fully and constantly, without driving reason from her seat, and ending in the blackness of despair. You are challenged to show that temporal death was denounced to man in consequence of transgression.

A paragraph in your 8th letter, dwelling on the restitution of all things, closes as follows:

"The passage does not say a word respecting the salvation of all, nor any of mankind. It only asserts the completion of all the predictions contained in the ancient prophecies. But whether the restoration of all men to divine favour is one of those predictions, remains to be proved."

It is perfectly futile to remark that the passage from Acts says nothing of the salvation of ALL. We have just seen, that your word is sufficient to neutralize ten thousand texts in which the salvation of all is clearly expressed, by the same sophistry which eludes the

force of *one*. By telling your readers, (what you are challenged to *prove*) that Universalists misquote such passages, and then saying they only mean, &c. those who have not learned better, may believe you, and the most explicit language of the scriptures be no more than "sounding brass, or a tinkling cymbal." But you admit that the declaration of Peter "asserts the completion of all the predictions contained in the ancient prophecies." If, then, it can be shown that the ancient prophecies refer to a time when all the intelligent creation of God shall be reclaimed from sin, and enjoy a state of holiness and happiness, your elusion will come to nothing. You ought to know that Universalists do not speak of a restoration to divine favour—we insist upon the language of scripture, which declares, that God commendeth his love to sinners, and that his love is great towards rebels, and that he is rich in mercy to those who are dead in sins. Let us now turn to the ancient prophecies, appealing to the New-Testament writers for their illustration.

In Gen. 12 : 2, 3, and other places, God promises to Abraham, Isaac, and Jacob, that in their seed, all the nations, families, and kindred of the earth shall be blessed. As the letter of these texts is matter of notoriety, we shall endeavour to gather their import from the writers of the New Testament. Paul in his epistle to the Galatians, 3 : 8, gives us the following information respecting them.

"And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed."

This, then is the gospel. To avoid the most obvious conclusion of this definition, we are told, that the blessing here described is temporal. Not a particle of proof is produced, nor attempted; and for the plainest reason, *it cannot be found*. Not a solitary

testimony of scripture can be produced, which goes to sustain the position, that the early and the latter rain, sunshine and harvest, with the vicissitudes of the seasons, are the blessing to which either of these passages alludes. To what then do they allude? See Acts 3 : 25, 26.

"Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first, God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities."

Here then we learn who is that seed, of whom it is said, that in him all the families of the earth shall be blessed; and we learn also the nature of the blessing —purification from sin. This is in agreement with the declaration of the Angel "he shall save his people from their sins." Christ then is the seed to whom the promise was made, and the blessing is co-extensive with the family of man.

The Psalms are full of the doctrine, of which Ps. 22 : 27, is a passage well suited to the present occasion.

"All the ends of the world shall remember, and turn unto the LORD; and all the kindreds of the nations shall worship before thee."

In connexion with this see Isa. 35 : 10.

"And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

Who are the ransomed of the Lord?—Christ gave himself a ransom for all—he tasted death for every man, and the prophet Isaiah says, he shall see of the travail of his soul and be satisfied.

Let us now turn to Isa. 25 : 6, 7, 8.

"And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wine on

the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the vail *that is* spread over all nations ; He will swallow up death to victory ; and the Lord God will wipe away tears from off all faces ; and the rebuke of his people shall he take away from off all the earth, for the Lord hath spoken *it*.

Do you inquire what is the covering, this veil ? See 2 Cor. 3 : 14, 15, 16.

" But their minds were blinded ; for until this day remaineth the same vail untaken away in the reading of the Old Testament ; which *vail* is done away in Christ. But even unto this day, when Moses is read, the vail is upon their heart. Nevertheless, when it shall turn to the Lord, the vail shall be taken away."

We now see that this covering was the vail of ignorance, the darkness of the Mosaic economy—the shadow of good things, and we see that vail is done away in Christ. Turning to the Lord destroys this vail, and as the face of the covering is to be destroyed, tears wiped from all faces, and the rebuke taken away from off all the earth, the emancipation of the ransomed millions will be complete. Death will then be swallowed up in victory.

But perhaps we can learn from scripture something relative to the mountain, in which this covering is to be destroyed, and this feast of fat things is to be prepared. Isa. 2 : 2, speaks of the mountain in these terms ;

" And it shall come to pass in the last days, *that* the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills ; and all nations shall flow unto it."

Daniel speaking of this mountain ch. 2 : 34, 35, says ;

" Thou sawest till that a stone was cut out without hands, which smote the image upon his feet *that were* of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors ; and the wind carried them away, that no place was found for them ; and the stone that smote the image became a great mountain, and filled the whole earth."

And in 5 : 44, explains as follows ;

" And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed ; and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

This testimony agrees with that of Isaiah, who, speaking of Christ, says---" Of the increase of *his* government and peace *there shall be* no end."

Jacob, prophetically describing the seed, in whom all the families of the earth are to be blessed, Gen. 49: 10, thus speaks :

" The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come ; and unto him *shall* the gathering of the people *be*."

I think no dispute will arise respecting Shiloh, the sent ; Christ is evidently intended. That this may appear more fully as the spirit of the prediction, let us appeal to Eph. 1 : 9, 10.

" Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself ; that in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, *even* in him ;"

It is thus the kingdoms of this world shall become the kingdoms of our Lord and of his Christ, and it is thus that as in Adam all die, even so in Christ shall all be made alive.

Having looked at a few of the ancient prophecies, and learning that they import the fulness of blessedness for the sum total of the human race, I have to request, that you will either show the misapplication of these citations, or grant, manfully and openly, that you are refuted by scripture testimony, on your own premises, and that the restoration of all men to holiness and happiness, *no longer* "remains to be proved."

Your well wisher,

CANDIDUS.

NO. 12.

To Rev. Joel Hawes,—Hartford.

Sir,—I have already endeavoured to aggroup a few of those passages found in the ancient prophecies, relative to the benevolent designs of our heavenly father, towards his erring offspring. But I have a reason for quoting one more, which will be seen in the sequel. The citation to which I allude, may be found in the close of Isa. 45.

"Look unto me, and be ye saved, all the ends of the earth; for I *am* God, and *there is* none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return. That unto me every knee shall bow, every tongue shall swear. Surely shall *one* say, In the LORD have I righteousness and strength; even to him shall men come; and all that are incensed against him shall be ashamed. In the LORD shall all the seed of Israel be justified, and shall glory."

Before appealing to the New Testament for an explication of this decisive passage, a few passing remarks may be proper. The evangelical prophet here

calls upon all the ends of the earth, to look and be saved. The coincidence between this call, and the prediction of David, is very striking. "All the ends of the world shall remember and turn unto the Lord." Thus, agreeably to the call of one prophet, another answers that the call shall be effectual. The language is not that of an offer, it is a command, and that command shall be obeyed. But the connexion also shows that the oath of God is pledged for the obedience of all to whom the call is made. The Almighty pledges his existence that every knee shall bow, and every tongue shall swear, "In the Lord have I righteousness and strength." Not the least intimation is here given of a separation. All shall return from their backslidings, and shall swear fealty to the King of Heaven. This appears to be quoted by Paul in his epistle to the Philippians, 2: 8, 9, 10, 11.

"And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name; That at [*in*] the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

I shall now quote the acknowledgement of Professor Stuart, of the Andover Institution, on the meaning of this passage. Such a concession, from such a man, is too valuable to be omitted. When opponents concede so much, though intended to serve a different purpose, a fair use of their reasoning is the strongest mode of maintaining the doctrine, in defence of which their conclusions are so absolute.

"Things in heaven, earth, and under the earth, is a common periphrasis of the Hebrew and New Testament writers, for the universe; (ta pan, or ta panta.)

What can be meant by things in heaven, i. e. beings in heaven bowing the knee to Jesus, if spiritual worship be not meant? What other worship can heaven render? And if the worship of Christ in heaven be spiritual, should not that of others, who ought to be in temper united with them be spiritual also? Rev. 5: 8, 14. "And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne, and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen, and the four and twenty elders fell down and worshipped him that liveth for ever and ever." If this be not *spiritual* worship,—and if Christ be not the object of it here, I am unable to produce a case, where worship can be called spiritual and divine."

I have produced this testimony from Professor Stuart, to show how much the truth often compels men to avow, when not contending against the doctrine in

debate. And I shall also consider it a complete refutation of the remarks you have made in a subsequent paragraph, on this same passage. But it may also be well to obviate in this place a cavil, (for argument it certainly is not) which is sometimes opposed to the import of this passage. It is said, that the miseries of the damned in hell, tend equally as much to the declarative glory of God, as the felicity of the blessed in heaven. In conversation it might be sufficient to ask for proof of this unwarranted assumption. In the present instance, the assumption will be disproved by scripture and reason. An apostle declares that men come short of the glory of God by sinning. "For all have sinned, and come short of the glory of God."—This scripture must be sufficient. We ask now, by way of reasoning, if both holiness and sin—happiness and misery, can, in the nature of things, equally glorify God? If so, why did the apostles and prophets offer motives for the promotion of the one, and dissuasives from the other? and why was Christ to save his people from their sins, when God's glory would be equally promoted by sin as by holiness?

But an apostle has informed us, that no man can call Jesus Lord, but by the Holy Spirit? This single testimony has, and ought to have more weight than ten thousand contrary assumptions. Having already occupied more room than I intended on this subject, I now proceed to your remarks on the 5th chapter of Romans.

"Again it is said, that as by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life. Upon this passage I remark—1. The whole chapter in which it is found is confessedly intricate, and hard to be understood;—and you will not be rash enough to risk your eternal destiny on the correctness of a doubtful interpreta-

tion. 2. We must suppose Paul is always consistent with himself; but if we allow this verse to mean Universal salvation, it contradicts a multitude of other passages in his writings. 3. There is no proof, or indication that he is on the subject of the saved; for the abounding grace refers to the number of sins forgiven—not of sinners saved—unless more are saved in Christ than were lost in Adam. I have not room to analyze the passage, but will only give you the principle which will direct you in interpreting it consistently with the context, the argument, the other writings of Paul, and the general tenor of the scriptures. The context clearly shows that the meaning of the Apostle is, that the provision of mercy through Christ is for Gentiles as well as for Jews. In other words, justification of life is a gift offered to all men without distinction of nation or character."

I notice, first, the introduction to this selection from Paul's writings. Again, *it is said*—&c. If this be not an evident attempt to put the apostle's argument in the back ground, I labour under a most egregious error. You then remark that the whole chapter in which this is found (without naming it) is confessedly intricate! In reference to this observation, I will cite a note on the 19th verse, found in Kneeland's Version.

"Though the construction of this paragraph is intricate and obscure, nothing can be more obvious than this, that it is the apostle's intention to represent all mankind, without exception, as deriving greater benefit from the mission of Christ, than they suffered injury from the fall of Adam. The universality of the apostle's expressions is very remarkable. The same "many," who were made sinners through the disobedience of the one, are made righteous through the obedience of the other. If *all men* are condemned through the offence of one, the same *all* are justified

through the righteousness of the other. These universal terms, so frequently repeated, and so variously diversified, cannot be reconciled to the limitation of the blessings of the gospel to the elect alone, or to a part only of the human race. Compare 1 Cor. 15 : 22, 23. See Chauncey on Universal Salvation. Prop. 4 : p. 22, etc." Im. Ver. note.

Your second remark, touching the inconsistency of Paul's writings with Universal Salvation, is not confirmed by a single example, and the whole paragraph exhibits incontestible evidence, that you are reduced to the humiliating necessity of appealing to mystery, assumption, and sophistry, for want of argument or fact.

In reply to your third remark, I observe, that if Paul be not here on the subject of the saved, you cannot furnish evidence that he has written on the subject in a single instance. But you stand corrected by your own words, in the first period. You allow that "the abounding grace refers to the number of sins forgiven, not of sinners saved!" This shows, either that your former definition of salvation is incorrect, or that the forgiveness of sinners is their salvation.—Can so much malversation be consistent with a desire for the knowledge of truth!—The sophistry which you half impute to Universalists, shall be examined. After assuming the position, that the apostle is not on the subject of the saved, you appear to doubt the truth of your own position, by immediately adding that which refutes the statement already made. If the forgiveness of sin, and justification to life, do not include the subject of salvation, be pleased no longer to palter in this double sense, but at once let us know what you mean by salvation. No Universalist ever did, or ever will contend, that the number of sinners saved in Christ, is greater than the whole of God's intelligent creation. All for which they plead by this

passage, is the abounding of grace over sin. But as the language of the apostle conveys my ideas on this subject in better phraseology than I should probably employ, you will permit him to speak for me, in this same chapter;

"But God commendeth his love towards us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified BY HIS BLOOD, we shall be saved from wrath through him. For if, when we were ENEMIES, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life."

After reading the above, will you say deliberately, that "there is no proof or indication that he is on the subject of the saved?" See also verses 15, 16, 17, immediately preceding the text.

"But not as the offence, so also is the free gift.—For if, through the offence of one, many be dead, much MORE, the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift; for the judgment was by ONE to condemnation; but the free gift is of MANY OFFENCES unto justification. For if by one man's offence, death reigned by one; much more, they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ."

But to avoid any cavil on the question who, or how many they are, which receive this abundance of grace, the succeeding verse settles the question, by including all men in the condemnation, and all men in the justification.

To show that the scope of the apostle's argument goes to prove the supremacy of the grace of God, over and above the loss by transgression, the remainder of the chapter, including that which you have but partly quoted, will now be given entire. Let every

reader judge for himself, *who* has endeavoured to darken counsel by words without knowledge?

"Therefore, as by the offence of one, *judgment came* upon all men to condemnation; even so by the righteousness of one, *the free gift came* upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover, the law entered that the offence might abound. But where sin abounded, grace did much more abound; that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord."

Here, Sir, is the very phrase which you contend is used in contrast to the endless misery of the wicked, [Mat. 25 : 46.] and yet you aver that in this very connexion not even an indication is given, that Paul is on the subject of the saved! Does truth need the aid of such serpentine conduct?

Like you, Sir, I have not room, nor yet time, to analyze the passage fully, as it requires; but he must indeed be a dreamer, who does not see that even in one paragraph, you have exhibited a diploma for error and inconsistency. If as you say in close, "justification of life is a gift offered to all men without distinction of nation or character," the apostle, and all other writers in the Bible, wanted terms to express it. I repeat the assertion, that the *offer of salvation* is not found in the Bible.—The same apostle Rom. 6 : 23, says, "For the wages of sin is death; but the *gift* of God is eternal life, through Jesus Christ our Lord." A GIFT, is neither an *offer*, nor a *purchase*.

I shall close this No. by turning your attention to the burden of a gospel preacher, as delineated by Paul, in Rom. 10 : 14, 15, of which it is my earnest desire that you should profit. Judge for yourself, if

you are entitled to the meed—*well done*, in view of this testimony.

"How then shall they call on him in whom they have not believed? and how shall they believe in him, of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent, as it is written? How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

Yours in the Gospel,

CANDIDUS.

NO. 13.

To Rev. Joel Hawes,—Hartford,

Sir—In perusing your "Reasons for not embracing the doctrine of Universal Salvation," I pause to examine the following paragraph, found in the second Letter;

"2. That I fear to embrace that doctrine because it would oblige me to regard Christ and his Apostles as incompetent or dishonest teachers of religion; and the Bible itself as fitted and designed to lead men into error."

Permit me to inform you, Sir, that your apprehensions, in this instance, are entirely groundless. Those who credit the doctrine you attempt to refute, "regard Christ and his apostles as competent and honest teachers of religion; and the Bible itself as fitted and designed to lead men into truth." They also believe that no other system exhibits the perfections of God, or the consistency of the scriptures.

You appear to have bound yourself, in this citation, utterly to reject the scriptures, should they be shown

to countenance the doctrine of Universal Salvation. Whether they do, or not, shall now be tested, by your own rule. In Letter 5th you say,

"A single plain and direct declaration of the word of God is as decisive on the question before us as a thousand." The preceding Number contains more than sufficient for the present purpose, but to show that we are not straitened for proof on this point, more will now be adduced. See Psalm 36.

"All nations whom thou hast made shall come and worship before thee, O LORD; and shall glorify thy name." The Psalmist here describes the worshippers of God as co-extensive with the human race. Whatever limitation is *implied* in respect to the worshippers, is also *implied* in the creation of God. To show that God's grace is limited, will be sufficient proof that his *power* is limited also. If to worship, and in that worship to glorify the name of God, do not imply a state of blessedness, the converse side of the proposition is left to you to sustain. This, Sir, is one "plain and direct" passage.

Another testimony from the same book is offered for your consideration. Ps. 146: 9. "The LORD *is* good to all; *and his tender mercies are* over all his works." Without spending time to nullify the senseless cavils on the word *all*, I shall now merely show the folly and weakness of the common attempt to evade the force of this testimony. It has been said, that the *tender mercies* in the text, designate the common and manifold bounties of a temporal nature, of which we are the constant recipients. That this is *not* the meaning of the phrase, is gathered from the following scripture, found in the same book;

"Have mercy upon me, O God, according to thy loving kindness; according unto the multitude of thy tender mercies blot out my transgressions. O remember not against us former iniquities; let thy tender

mercies speedily prevent us ; for we are brought very low. Bless the LORD, O my soul, and forget not all his benefits ; who forgiveth all thine iniquities ; who healeth all thy diseases ; who redeemeth thy life from destruction ; who crowneth thee with loving-kindness and tender mercies."

These passages appear to me sufficiently luminous to set the question at rest ; but a passage will be produced from the New Testament, which ought to settle the point beyond controversy. In the first chapter of Luke, the father of John the Baptist, thus speaks ; "And thou, child shalt be called The Prophet of the Highest ; for thou shalt go before the face of the Lord to prepare his ways ; to give the knowledge of salvation unto his people, by the remission of their sins, through the tender mercy of our God ; whereby the day-spring from on high hath visited us, to give light to them that sit in darkness and *in* the shadow of death, to guide our feet into the way of peace."

These texts serve to exhibit the sense in which the term *tender mercies* was used by the inspired penmen. Should you furnish a better rule, to determine the sense in which words and phrases are used in the Bible, than the comparison of scripture with scripture, the use of this method ought in future to be considered as obsolete. But until that better rule be discovered, I shall argue from the best rule yet discovered, that the text alludes to spiritual blessings. That the quotations, already made, show the text, Ps. 145, to signify the remission of sins through the tender mercy of our God, is too clear to controvert ; and if this be not *salvation*, even on your own hypothesis, you are left to give your own definition in words better suited to the subject. On the first text I argue, that the language is without limitation. If all nations whom God has made are to worship before him, and if in this worship they shall glorify the name of their Maker,

even orthodoxy run mad must be unable, by the most sublimated sophistry, to separate the Universality of spiritual worship, from the universality of the creation. On the second text, the same argument may be repeated. But I proceed to further testimonies.

The author of the Apocalypse, after stating the number of the sealed to be one hundred and forty-four thousand, says; "After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and *about* the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen; Blessing, and glory, and wisdom, and thankgiving, and honour, and power, and might, *be* unto our God for ever and ever. Amen."

In the 3d verse of this chapter, (the 7th) we learn that those who were sealed, are "the servants of our God." But the sealed, the chosen, are but the first ripe fruits, the earnest of a plenteous harvest. After these, came the innumerable multitudes, the all nations, and families, and kindreds, and tongues, and people; yea, the every creature in heaven and earth, and all which can be comprehended by the term universe, which are all included "in the fulness of the blessing of the gospel of Christ." Rev. 21: 3, 4, 5.

"And I heard a great voice out of heaven, saying, Behold, the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the

former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write ; for these words are true and faithful."

On this I shall merely remark, that if " there shall be no more DEATH, neither sorrow, nor crying, nor *pain*, endless suffering is not revealed in the scriptures, it is a mere figment of the imagination, an *ignis fatuus* " which leads to bewilder," and like that in the natural world, ever eludes the grasp.

I have thus, without attempting to give the *strength* of our testimonies, produced no less than four passages in proof of the doctrine, which, being found in the Bible, will oblige you to doubt the competency of Christ and his apostles, as teachers of religion. You may soon be satisfied, that the testimonies in favour of Universal Salvation are as direct, and *more* numerous, than those in favour of Universal Creation. If you hesitate in giving credit to the one, you will be under the necessity of doubting the other, for I hold myself bound to prove by scripture, that God is not the sole *author* of Creation, the moment you adduce proof that he is not the *Saviour* of his creation, of all his creatures.

I shall now examine a charge brought by you against Universalists in the following sentence of your ninth Letter ; " With a view to disprove the doctrine of future punishment, Universalists are very fond of appealing to the sympathies of our nature, especially to parental feelings."

It is needless to deny this charge ; we plead guilty, and shall quote scripture and *orthodoxy* in justification.

Isaiah represents the unbelieving Jews as saying, " The Lord hath forsaken me, and my Lord hath forgotten me." But what is the answer ! Does it not furnish proof that the prophet was also guilty " of appealing to the sympathies of our nature, especially to parental feelings ?"

"Can a woman forget her SUCKING CHILD, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my HANDS; thy walls are continually before me."

After the prophet Hosea has said, "Ephraim *is* joined to his idols; let him alone;" and notwithstanding the dreadful doctrine drawn from the text by the orthodox, the *sympathies* of the human heart are sufficiently warranted by the subsequent language of the same prophet. "Is Ephraim my dear Son? Is he a pleasant child? For since I spake against him, I do earnestly remember him still." And again—"Ephraim *shall say*, What have I to do any more with idols? I have heard him, and observed him, I *am* like a green fir tree. From me is thy fruit found."

But, not to multiply quotations, let us inquire whether sympathy dwelt in the breast of Christ and his apostles. Christ, in speaking of the stiff-necked and rebellious Jews, says, "How often would I have gathered thy children," &c. "O that thou hadst known, even thou in this thy day," &c. But Paul declares in one word, that the goodness of God leadeth to repentance. Is not an appeal to the goodness of God, and to the mercies of God, an appeal to the sympathies of our nature? But orthodox testimonies are not wanting. The following is from the Evangelist;

"To her in the form of pity, sorrow owes many kind alleviations, and virtue ascribes many of her triumphs. To thee, angel of consolation, may the wretched appeal for peace, and hope, and comfort. To thee, the social circle owes its charms, and friendship her strong and tender influence. Woe to him who heeds not thy persuasions; he hath already leagued with hell, and hath covenanted with the children of darkness."

After reading the above quotations, you are left to furnish an apology for the gross attack that is made in the citation from your Letters, on the sympathy of our natures. But this is not all, you are called upon to give a reason for those astonishing exertions made by the abettors of your system, for the salvation of the heathen. Are you in earnest for their good, or do these systematic operations proceed from a spirit not recognized in the scriptures?

I shall close the present Number by examining a Hopkinsian sentiment admitted into your Letters. If the admission of its truth lead you into a labyrinth of contradictions, the fault is not mine.

"Now it is admitted on all hands, that God is a being of infinite goodness. His natural and moral perfections render it certain that he will govern the universe in such a manner as will, on the whole, secure the greatest possible sum of happiness. But what does this prove? That no evil natural or moral, can exist under the government of God,—that all the subjects of his empire must be holy and happy?"

To this I reply; if the premises be correct, the conclusion is certain, for Universal holiness and happiness must be the result. All the ingenuity of Samuel Hopkins, aided by all his followers, has not been able to extricate the sentiment from the palpable absurdity of connecting it with the tenet of endless misery. If the greatest possible sum of happiness be consistent with a great sum of misery, then is either the goodness or power of God deficient. Is God dependent, or independent? If the doctrine of fatalism prevent him from the full exercise of infinite benevolence, the being whom we worship as God is a mere idol. If he WILL the salvation of all, and may yet be disappointed, by what surety do we know he may not be disappointed in the salvation of a single soul?—But you seem to argue, that as evil, natural and moral,

do exist under the government of God, that therefore, the holiness and happiness of all men does not necessarily follow from the perfection of God. As I purpose to close this Review in the next Number, by calling on you for the redemption of a pledge publicly given, the subject will then receive a more careful examination. At present, you are merely notified, that a fulfilment of your promise will be expected.

Yours,

CANDIDUS.

NO. 14.

To Rev. Joel Hawes,—Hartford.

Sir—The present number will embrace a call for the redemption of a pledge contained in the following citation from your 9th Letter;

"Let Universalists tell how the present sin and sufferings of men, are consistent with the benevolence of God, and I pledge myself to tell how eternal misery in the future world is consistent with the same benevolence. There is the same difficulty in the one case as in the other. All that the goodness of God demands is, that he govern, in such a manner, as will secure the greatest amount of good in the universe. That great temporal sufferings are consistent with this, is proved by facts; and who but God is competent to decide that eternal sufferings are not?"

In examining this paragraph, I shall take advantage of the two concessions which it contains, and endeavour to strengthen them by the application of scripture and argument. That God will govern for the greatest amount of good to the universe, is all for which Universalists contend. But we also maintain,

that the supreme good of the whole, must include the best good of *all those individuals* of which the universe is composed. The goodness of God leads to repentance. To repent is to return; and to return, includes a reformation of life. But "All the ends of the world shall remember and turn to the Lord;" and "All nations whom thou hast made shall come and worship before thee, O Lord, and shall glorify thy name." It is thus that in the moral government of God, his goodness will draw us to the soucre, the fountain of unexhausted, inexhaustible Love, and that all shall be taught by, and shall therefore know the Lord of heaven and earth, whom to know is life eternal. Your concession agrees admirably with the declaration of the Psalmist; "The Lord is good to all, and his tender mercies are over all his works." But can the *tender mercies* of God be over those whom he has doomed to remediless wo?

But it may be urged, that the *arcana imperii* of Hopkinsianism require a different understanding of this concession. It may be urged, that to procure the greatest amount of good in the universe, a portion of man must be left to sin and suffer, endlessly, for the glory of God, and the happiness of the saved; and the following may be quoted from Dr. Edward's as strong authority;

"The sight of hell torments will *exalt* the happiness of the saints forever. It will not only make them more sensible of the greatness and freeness of the grace of God in their happiness; but it will really make their happiness the greater, as it will make them more sensible of their own happiness; it will give them a more lively relish of it: it will make them prize it more.—When they see others, who were of the same nature, and born under the same circumstances, plunged in such misery, and they so distinguished—O, it will make them sensible how happy

they are. A sense of the opposite misery, in all cases, greatly increases the relish of any joy or pleasure."*

What a beautiful illustration of the joys of the Hopkinsian heaven!

You will notice, that I have not imputed these infernal sentiments to you, as the *hidden* meaning of your concession, but the quotation was made, that the reader may see in its naked deformity, the improvement on Calvinistic fatalism, urged by the followers of Dr. Hopkins, in the language of the citation from your Letter.

And yet, I can perceive no other retreat from the doctrine of Universal salvation, on your own hypothesis, than is offered by this alternative. Unless happiness and misery are convertible terms, the illimitable sufferings of a portion of men, cannot surely conduce to their *own* happiness; and if the greatest possible enjoyment will result from the government of God, notwithstanding the hopeless misery of a *part*, it follows of necessity, that the Doctor's statement, must in effect be true. By what course of reasoning, or what passages of scripture, this figment of a distempered imagination is sustained, we have yet to learn.

The following quotation from Rev. John Wesley's writings, will serve as a specimen of the dernier resort to which the orthodox are driven, by the lucid doctrine of the apostle. When a man of his acknowledged talents and information, descends to such pitiful, such contemptable quibbling, for the purpose of avoiding inevitable conclusions, we are left in wonder that he has exposed the weakness of his own sentiment, by dwelling a moment on the subject. Ignorant and

* The reader is left to decide, whether this advocate of the *doctrine of devils*, would grace a seat in the Spanish Inquisition. Christians have provided penitentiaries and state prisons for parents who should act on this principle in the present world.

weak indeed must be that mind, which cannot easily detect the gossamer web behind which he has attempted to hide the Bible, and substitute in its place the UNDOUBTED restoration of "the *whole brute creation!!*" Does *vulgar prejudice*, or "the plain word of God take place" in the restoration of the animal kingdom to "a measure, according as they are *capable*, of the liberty of the children of God?" If inferior animals are to be restored to a freedom of motion which they have *lost*, through the misconduct of man, or the *original* sin of their own natures, perhaps the chapter and verse which contain the information can be pointed out, with some proof that they rejoice in the hope of this restitution!

"Away with vulgar prejudices, and let the plain word of God take place. 'They shall be delivered from the bondage of corruption into glorious liberty;' 'even a measure, according as they are capable of the liberty of the children of God.' To decend to a few particulars. The whole brute creation will undoubtedly be restored, not only to the vigour, strength, and swiftness, which they had at their creation, but to a far higher degree of each than they ever enjoyed. They will be restored, not only to that measure of understanding which they had in paradise, but to a degree of it, as much higher than that, as the understanding of an elephant is beyond that of a worm. And whatever affection they had in the garden of God, will be restored with vast increase, being exalted and refined in a manner which we ourselves are not able to comprehend. The liberty they then had will be completely restored, and they will be free in all their notions."

We agree in the sentiment, that great temporal sufferings are consistent with the benevolence of Deity. But, if the scripture were silent on the subject, the conclusion could not follow from the reason and fit-

ness of things, that a series of unmitigated and unending suffering would result from the benevolence of God. But your own words condemn the sentiment, that endless misery is equally compatible with the goodness of God, as temporal calamities. Speaking of Judas, these are your words ;

" For whatever he may endure for a season, whether in this, or in the life to come, the eternal happiness of heaven will infinitely outweigh it, and render existence to him an infinite blessing."

You have here fairly refuted your own conclusions, by showing that the happiness of heaven will infinitely outweigh temporal calamities. You will find more *difficulty* in showing how endless suffering may be an infinite blessing. That a contrast, *in our own persons*, results in a higher degree of enjoyment, than would be afforded by " one long summer's day of indolence and mirth," is evident from the experience of ages ; but shall we argue, that because " a dinner of herbs" is welcome to a hungry man, therefore he should *starve* ? The vague mode of reasoning to which you have resorted, could never be adopted but to assist an argument in distress. A state of suffering, *followed by enjoyment*, may result in good, for the very reason that that suffering is balanced by satisfaction. But can you maintain, that a state of suffering, unmixed with hope, and not succeeded by pleasure, can result in the same benefit ? But admitting the principle on which you would argue to be correct, and it will be seen to stand in the direct light of scripture and common sense. It allows that any state of being which is consistent with the goodness of God in the present tense, may be continued through all future duration. This supposition is at open war with the apostle, who informs us, that mortal, *must* put on immortality, and corruption, incorruption. The sentiment you maintain leads into the wilderness of uncertainty and ab-

surdity. But let us recur to scripture testimony. Paul in his 8th chapter to the Romans, speaks explicitly on the subject.

"For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only *they*, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body. For we are saved by hope; but hope that is seen is not hope; for what a man seeth, why doth he yet hope for? But if we hope for that we see not, *then* do we with patience wait for it."

That the reasoning of Paul may be shown to better advantage, the following is quoted from the translation of Griesbach by Mr. Kneeland.

"For the earnest expectation of the creation waiteth for this revelation to the sons of God. For the creation was made subject to vanity, (not willingly, but through him who subjected *it*;) in hope, that the creation itself will also be delivered, from the slavery of corruption, into the glorious freedom of the children of God. For we know that the whole creation groaneth and is in labour until now; and not only *so*, but ourselves also, who have the first fruits of the spirit, even we ourselves groan within ourselves, looking for an adoption, *even* the redemption of our body. For we are saved under this hope; but hope which is seen, is not hope; for what a man seeth, why doth he yet hope for? But if we hope for that which we see not, *then* we look for it with patience."

On comparing the two versions, every person may satisfy himself that the trifling difference in the language, merely renders the meaning of the apostle more explicit in the improved, than in the common translation. That the *creature* of the common version, is the *whole creation*, is evident from the 22d verse, where the idea is fully expressed. The *object* of hope is most clearly designated in the improved version, though the first line of the 19th verse conveys the same idea. It is moreover observable, that Paul is not speaking of a portion of the universe as being in this state of hope; for he says—"and not only *they*, but OURSELVES also, which have the first fruits of the spirit, even we ourselves, groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body."

But what is the ADOPTION for which the apostle, in common with the whole creation, waiteth? Ans. "But ye have received the spirit of adoption, whereby we cry, Abba, Father." This then was the hope, for which the whole creation waited, and for which it travailed in pain to be delivered. And shall it be delivered? Yes. "Because the creature itself [the whole creation] shall be delivered FROM THE BONDAGE OF CORRUPTION, INTO THE GLORIOUS LIBERTY OF THE CHILDREN OF GOD." Are the declarations of the apostle in the 5th chapter at variance with the doctrine of Universal salvation taught in this?

I have now attempted to show, that if the government of God result in the best good of the universe, all must be happy; or, that the proportional quantum of blessedness lost by the damned, must be enjoyed by the saved, and that if the latter be the case, it is mere assumption, warranted neither by scripture, reason, nor experience.

Nero played on the fiddle while Rome was wrapt in flames.—True, but do you argue that *Nero was*

happy? If so, let works and faith correspond—show your faith by your works—or, in other words, go, and do likewise.

I have not thought proper to quote or reason at large in proof of the position, that temporal evils may result in the benefit of those "who are exercised thereby." The fact is indisputable by a recurrence to the experience of ages, and is fully established in the scriptures of the Old and New Testaments. If, sir, you are now ready to redeem the pledge, be pleased to "tell how eternal misery in the future world is consistent with the same benevolence."

If great temporal sufferings are "proved by facts" to be consistent with Divine benevolence, you are pledged to "prove by facts" that eternal sufferings in the future world are compatible with the same benevolence. Do *this*, or your PLEDGE IS VIOLATED.

That the reader of the Inquirer may learn to what miserable shifts our opponents are driven by the citation from Rom. 8, already noticed, I will quote Dr. Edwards, on the passage; if the quotation be not sufficiently disgusting, those who wish a further acquaintance with this celebrated opposer, are at liberty to purchase his works entire.

"For the creation is subject to that *use* to which *it* is applied by sinful men, which as to the end of *its* existence, (the Divine glory) is in *its* own natural tendency, vain and unprofitable, and in many respects positively sinful. I say, to this *it* is subject, not voluntarily, but on account of him, for the sake of his glory (*dia* governing the accusative) or for the accomplishment of the mysterious, but wise and glorious purposes of him, who subjected the same in hope, that this same creation shall be delivered from this unprofitable and sinful *use*, which may justly be considered as a state of bondage to *it*, into a liberty, in several important respects, *similar* to that of the children of God;

or at least shall be *delivered at the time*, when the children of God shall be admitted to the enjoyment of their most glorious liberty."

Without stopping to comment on what I consider the most sublimated nonsense, permit me to say, that, having shown that the whole creation shall be delivered from the bondage of corruption, your promise cannot be redeemed—*your pledge* MUST BE VIOLATED. But you have pledged yourself to the performance of an impossibility, and regard to your own character for veracity requires that you either attempt it, or acknowledge the force of unsophisticated truth. If you have light on this subject, permit it to shine.

My intention was, to complete the Review with this Number, but some closing remarks are necessarily postponed for a future opportunity.

Yours,

CANDIDUS.

APPEAL TO THE PUBLIC,

AND SPECIALLY TO THE READERS OF THE INQUIRER.

The attention which has evidently been excited by this Review, induces me to address the concluding number to your particular notice. The disadvantages under which I have laboured, claim your indulgence for the *manner*, but not for the *matter*. If error have been detected, and truth illustrated, my aim is accomplished; if not, I have written in vain. The statements which I purposed to maintain respecting the Letters, were briefly;—That they contain false assertions, self-destroying deductions, and mutilations of scripture, bearing obvious marks of "handling the word of God deceitfully." If these statements have been sustained, the object for which I have written is

obtained; If not, you are empannelled as a jury to decide that my pledge has not been redemed. Should this be your decision, it is but reasonable that you present the points wherein I have failed, which you are requested to do in justification of the verdict.

In noticing the *assertions* of Mr. H. relative to the doctrine taught by Universalists, they are termed in this Review, *absolute*, UNQALIFIED, FALSEHOOD. Here assertion is met by assertion; as such, one is worth precisely as much as the other. Mr. H. has not offered a solitary fact to support *his*—he cannot. He knows that the reverse of his position can be supported in the most demonstrative manner. If he do not, let him appeal to *facts*, and settle the question of his veracity at once.

The deductions which are considered self-destructive, are those which he has drawn from the supposed immoral tendency of the doctrine. To settle this conclusively, appeal has been made to historical facts, and *the concessions of the Fathers of the Protestant Church.* The persecutions, the massacres, the murders, and general immoralities of both Catholics and Protestants stand out in bold relief against the foundation principle of orthodoxy, with the broad day-ligtht of demonstration; and the writings, the lives, and confessions, of Luther, Beza, Calvin, Musculus, Melancthon, Bucer, with the explicit testimonies of Bishop Burnet, Erasmus, Strype, and others, are absolutely irresistible. Thus then, admit that inference drawn from the conduct of professors, is the certain criterion for judging any creed, (agreeable to his theory) and *orthodoxy* is proved false.—And that modern orthodoxy does not redeem the character lost by our progenitors, we shall see in a subsequent part of this number.

In support of the statement, that Mr. H. has handled the word of God deceitfully, nothing more is requi-

site than to read his quotations, and compare them with the Bible. But, setting aside all other instances, he has brought forward two citations in proof of the fact and the time of a future judgment, involving the main point in dispute, both of which are garbled, as appears, for the very purpose of imposing upon the ignorant, *the very people* for whom, by his own confession, these Letters were written. But in addition to this fact, he has not even deigned to note either book, chapter or verse, in which they are to be found. Important as the subject is deemed, he has not esteemed such malversation below the cause for which he has written. I now ask with confidence, is my pledge redeemed?

But the time has now come when the tables must be turned on my opponent.—After writing eight long letters, and losing himself in the mazes of his own imaginations, he appears at last to be *embarrassed*, as the commencement of his ninth Letter expresses in the following words;

"In pursuing the subject before us, I have felt no small embarrassment from the fact that Universalists possess no *uniform character*. They are restorationists, destructionists, strict universalists, or fatalists, as will best serve their purpose, which is, *at any rate*, to get rid of the doctrine of endless punishment."

I have no room to make observations on this specimen of assertion, but the inquiry is suggested, whether *Christ*ians [or General Baptists] who believe in the annihilation of the wicked, and are properly termed *destructionists*, are Universalists? *All Calvinists are fatalists*, but no Calvinist is a Universalist. But the paragraph is brought forward that Mr. H. may be judged by his own words;

"I feel constrained to regard the doctrine in question with much suspicion, because it stands opposed to the *dictates of conscience and the natural apprehensions*

of men. By whatever name you please to call it, whether conscience, reason, or the direct monition of God, it is not to be denied that there is something in the mind of man, or in the circumstances of this earthly existence that forebodes the same punishment to the wicked in another world, which is denounced against them in the Bible." "In every age, and on every side of the globe, men have generally believed that in the future world the righteous will be rewarded and the wicked punished." "The amount of what I would say under this head is this,—the foreboding of future punishment to the wicked, which has prevailed in every age and among all nations, is strong presumptive evidence that they will be punished; and decisive evidence that universalism is inconsistent with the views which men *naturally* have of their own deserts, and of the divine character."

Let us remark, that a favourite doctrine of this Calvinistic Arminian, is the total depravity of man by nature, the entire absence of all moral good, or the ability to perceive truth, and that by ordinary generation, he sinned in Adam and fell with him in this first transgression. Of the consequences to which we are liable through the evil of the nature given us by God, Dr. Edwards gives a *glowing* description, from which the following is extracted; "When you come to be a firebrand of hell, you will be a firebrand in two respects; viz. as you will be all on fire, full of the fire of God's wrath, and also as you will be all on a blaze with spite and malice towards God." Let us not forget, that the *natural apprehensions* of totally depraved man, fully agree with the scriptures, in foreboding "the same punishment to the wicked in another world, which is denounced against them in the Bible." Nor does the testimony of these totally depraved wretches stop here; this foreboding is "decisive *evidence* that Universalism is" false, or in other words, "inconsis-

tent with the views which men naturally have of their own character!"

Without pausing to inquire, whether the heathen nations have uniformly, or generally, believed in a future state of existence,* it may not be amiss to ask, if all nations have been blessed with a plenary revelation from God,† on this *life* and *soul* of orthodoxy? If they have, why send missionaries to convert them? If not, why does Mr. H. bring in the *apprehensions* of men in proof of a tenet, for which he in vain looks to scripture? But granting the premises in full, let us see the result. Speaking of the antediluvians, and the inhabitants of Sodom and Gomorrah, and in view of the arguments for Universal Salvation derived from the goodness of God, Mr. Hawes *asserts*;

"So Noah would have reasoned, had he been a Universalist; and so doubtless the antediluvians did reason when warned by that preacher of righteousness, of the threatened judgment. So Lot would have reasoned, had he been a Universalist; and so *did* reason the inhabitants of Sodom."

Notwithstanding the absurdity of supposing that the whole antediluvian world, save eight, became Universalists, with all their *natural apprehensions*, the absurdity is heightened by taking into account the following sentence; "The doctrine of future punishment is so ungrateful and trying to all the feelings of the natural heart, that nothing but the fullest evidence of its truth could induce men generally to believe it."

*Dr. Young says "The heathen world confessed, that they rather hoped than firmly believed in immortality." Cicero confesses that when in the shades of Tusculum, absorbed in reflection, he fully believed in immortality; but when he was in the uproar of the city, and the bustle of the forum, all these convictions melted away. When this was the condition of the learned and contemplative, what must have been the belief of the majority!

† Mr. H. says, "The fact and the duration of a future punishment are purely matters of revelation."

But the dilemma into which these vague assertions have brought this champion of human misery, is not yet fully exhibited. The natural apprehensions of men, with the *fullest evidence* of the truth of his foundation principle, with all its sanctions and barriers, as acknowledged by Dr. Scott, were "unable to affix boundaries to the swelling tide of human depravity." Alas! that this Babel of human invention should fall before the weapons prepared for its defence.

In answer to the declarations of Universalists, relative to the prejudices of men against the doctrine of Universal grace, Mr. H. opposes the following assertion;

"As to the doctrine being opposed by the prejudices of men, this is so far from true, that it is every way adapted to please and gratify the desires of the natural heart. If the doctrine were true and revealed in the Bible, all men would gladly embrace it. Nothing could be more agreeable to every candidate for eternity, than an assurance of the final happiness of all mankind."

In the very face of this paragraph, I am constrained to say, that I know

> "Men that make
> Envy and crooked malice, *nourishment*,"

and who, though they believe themselves "candidates for eternity," appear to rejoice over the prospect of witnessing the torments of the damned," as if in anticipating the horrid catastrophe, they were "more sensible of their own happiness."

Respecting the gratification of "the desires of the natural heart," I shall only say, that if it be so, the heart must be *unnatural* which is not pleased in the prospect of universal holiness and happiness. Paul speaks severely of those who are "without *natural* affection," whom he ranks with the worst characters in the Bible.

On the Arminian principle, Mr. H. opposes the doctrine on this wise ; " The doctrine of universal salvation is inconsistent with the character of God as a rewarder, and with the principles of a righteous moral government. If in the future world vice is not to be punished and virtue rewarded, then God is not a righteous moral Governor."

But to settle the certainty of a partial salvation, and to cut short some of their reward in a future world, for services rendered to God in this, the nature, or properties of a reward are explained in the following summary expression ; " What is bestowed indiscriminately on all is reward to none." Thus is an appeal to your understanding instantaneous and decisive. You may have learned the maxim, that " the hope of reward sweetens labour," but should all who labour indiscriminately receive their due wages, it is no longer a *reward.* The motive no longer exists for exertion—no *reward* is offered, because every man receives his penny; and that is *no* SATISFACTION in which all partake ! !

You will recollect what has just been quoted from Mr. H. " If in the future world, vice is not to be punished, and virtue rewarded, God is not a righteous moral Governor." It is necessary to keep this in mind, that we may see the application of his philippic against Universalists, when it comes home to his business and bosom. After opposing the tenet of Universalists, that the Salvation of God, is salvation from sin, or a sinning disposition, and denying that he who is duly punished *can* be saved, because not saved from the curse of sin, he says ;

" According to them, there is no forgiveness, with God. Every man who sins, is punished to the full extent of his guilt. [Here is one truth.] And if he is saved, it is not from the *penalty* of the law, which takes its course with every offender, but from the

dominion of a sinful temper, or a depraved heart. [True again.] But what says the Bible? [Yes, what says it?] Does that explain salvation to mean, simply, deliverance from the power of sin? Is all that it says of justification, of forgiveness, of pardon, [See Isa. 40: 1, 2.] of remission of sin, without meaning? [No.] Do the scriptures, after all that has been said and sung on the Heavenly theme, give us no idea of a pardoning, forgiving, justifying God?" "Forgiveness is remission of penality; pardon is deliverence of the guilty from the due punishment of their sins."

After carefully comparing this quotation with the one a little above, will you say that this description of salvation is "consistent with the character of God as rewarder?" Or will you answer the question proposed by Mr. Hawes relative to Universalists?

"Why do the abettors of this system find it necessary so to torture and wrest the scriptures in order to make them speak the sentiments of their creed?"

Let it now be asked in the face of these clashing testimonies, on what plan shall an individual be saved, with the consent of God's justice? The scriptures declare all men sinners, and as fully assert, that every man, without respect to persons, shall be rewarded according to his works. Mr. H. settles the question on the Arminian plan, by charging God with being an unrighteous moral Governor, if sinners are not punished in a future world, and to strengthen it as far as assertion can go, he assures us, that "since such retribution does not take place in this world," it evidently must in the future. But forgetting, or intending to brow beat by the most consummate arrogance, the understanding of his readers, he finds it necessary to meet the Universalist by a counter argument. Hence the Uneversalist, who has already been accused of setting aside the sanctions of the divine law, is now assailed by the complaint, that God's mercy is also set

aside, and Mr. H. seems to quarrel in earnest, lest some should enjoy happiness consistently with the justice of God. While with one hand he hurls the thunders of Sinai, and is jealous of the law, with the other he extends the offers of mercy, conditional on the hell-deserving character of the claimant. Do you see the least exaggeration in this statement?

> "Let me see wherein
> My *pen* hath wronged him; if I do him right,
> Then he hath wronged himself."

Perhaps, however, my powers of discernment are overrated, for Mr. H. assures us, with the whole authority of his *ipse dixit* that

"Universalism perverts the judgment and stupifies the conscience, so that the mind under the influence of it, becomes incapable of feeling the force of evidence and of having any proper sense of moral obligation."

Should you rest satisfied with the logical propriety of his decision, I must submit; but I see not why the infallibility of the Pope has so long been rejected, whose credentials make it as clear that he *cannot* err, as do those of the Protestants that they *do* not. Whatever wrong may be done to the cause of truth by his assertion, I am not now disposed to retaliate in the same manner, because a paragraph which now meets the eye, convinces me, that his "conscience" is not so "stupified" as to prevent his "feeling the force of evidence," and instinctively pointing out the very place where his argument is defective, and where his scheme resembles the toes of the image. True, a spark of passion discolours the acknowledgment, but it only renders the fact more glaring. Read for yourselves.

"I am not to be met here with the thread-bare slang of Universalism [quite classical] respecting election, and decrees, as confining men in their sins and making it physically impossible for them to escape.

Whatever *may be true* respecting the doctrine expressed in those terms, one thing is plain ; the Bible does not so teach them, [I think so too] nor does any intelligent Calvinist so hold them as to destroy the *free agency of man*,* or the sincerity of God in the offers of his mercy. The invitations of the gospel are free, made sincerely to all, and all who will, may accept them. This I know is, by Universalists, charged as an inconsistency upon Calvinism ; and they are for ever talking, and writing, and preaching about it, as though this were working out their salvation. *No inconsistency can be shown !* but I will not, in this place argue the point with them."

Whether it be the slang of Universalism, or matter of fact, every man of sense must admit, that Calvinism, is the system of doctrine, taught by John Calvin, the murderer of Servetus ; an appellation not likely to be misunderstood by any one. The unnatural alliance between this and Arminianism, has no claim to the name of either. John Calvin's Calvinism is no more like the Arminianism of James Arminius, than the preaching of modern doctors of Divinity, is like that of Paul of Tarsus. Dreadful as was the scheme of Calvin, it went directly through with "election and decrees," and cut down, with the relentless hand of a sturdy *villain*, all those whom its author imagined God had predestinated to wrath, whether men or angels. Neither age, nor sex was spared—the system went straight forward. Calvin had no eye to pity, nor would he raise a hand to save. But the decision of the council of Dort, settled the heresy of Arminius,

* A Calvinistic writer, in exhibiting the advantages of Calvinism over Arminianism, says ; "The Calvinistic system supposes the salvation of some to be *secured ;* but on the Arminian system there is no security for the success of the gospel in a *single instance*, from the creation of the world to the judgment day."

by the immolation of Barneveldt, who stood in his deceased master's place on the trial. He was condemned by orthodox Calvinists, for maintaining the principles avowed by Mr. H. though a professed Calvinist. The "intelligent Calvinist," if he be also consistent, rejects the scheme advocated by Mr. H. as puerile, and falling far short of *his* ideas, either as to salvation, or the cause of it. Whether the author of the Letters will at any future time, "argue the point with" those who deny the general invitations of the gospel, as a part of the system of Calvin, you may easily judge, after reading Calvin's Institutes, a book *formerly* in much repute.

We have seen that Mr. H. appears determined, *at any rate*, to maintain the doctrine of endless misery, and that to do this, both consistency and truth have been sacrificed. He has, however, spoken the truth rather unwittingly in the following declaration. What is to be the fate of the culprits, who practice vices which "bring their own chastisement with them," appears a problem. If the law is satisfied, as he would term it, I perceive no claim to lie against them in a future state of being; for even my opponent allows, that if they are not punished in this life, they may justly be in the life to come. This, I think, implies, that if punished in this life, *that* punishment is sufficient. On the Arminian side of his system, I see not but he must be the recipient of blessedness, or remain in a state of quiescence. But here is the concession.

"Admit, if you please, that flagrant vices commonly bring their own chastisement with them."

Whatever was meant by this concession, you will be at no loss to discover, that the want of *uniformity* in character, which is disgraceful, and a badge of error, when found on Universalists, is so far from wrong when found in company with the orthodox, that it is an absolute *sine qua non*. My antagonist has declared

that men are not, and cannot be adequately punished in this life, while he admits, as if by accident, that flagrant vices commonly bring their own punishment. Which is true? Both cannot be.

Let a brief synopsis close the present Number, and this Review.

The first four Letters, are principally occupied by an appeal to the ignorance and prejudices of the readers. All is assertion, unsupported by a solitary important fact, either as respects the doctrine taught or the conduct of the professors. An appeal has been made to facts, and the common sense of mankind, whether the declaration of the Letter writer were consistent with a state of civilized society, and the charge of falsehood was returned, which will be maintained whenever the case may require it.

In examining the foundation principle of Mr. H. the most incontestible facts were adduced, fixing the character which he had drawn for Universalists, on those of his own creed. To these will now be added some few precious confessions of Synods, Presbyteries, and Associations, giving a picture of modern orthodoxy in the words of its advocates.

"While they (the Synod,) believe that there is a time to mourn, and a time to rejoice, they are constrained to admit that the FORMER appears to be principally *their duty* at the present season." "The Synod believe that it is our sins which have separated between us and our God, that he is chastising us for our unfaithfulness." "The lukewarmness and worldly spirit which so generally prevail among the professed children of God thoughout our bounds, the Synod believe to be the immediate cause of much of that indifference to the one thing needful, which is so unhappily prevalent among men of the world."

"While the low state of religious feeling in our church calls for deep repentance and humiliation be-

fore God, the Synod regret to say that *very few* of our people appear to feel properly sensible of their situation and their duty."

"The Synod are also constrained with pain to notice the great neglect to sanctify the Lord's day, which appears to be increasing to an alarming degree."—"We are with grief compelled to witness parties of pleasure devoting this sacred day to purposes of amusement and dissipation."

"*Clergymen deceased.*—God in his righteous displeasure for *our* sins, is laying a heavy hand upon the Ministry of *reconciliation.* No less than eleven of our Fathers and Brethren in the ministry have within the year past, and several in the midst of their usefulness, been called away by death."

"In the commencement of their narrative, the Synod enumerate and deplore the moral evils which exist within their bounds, and which call for humiliation, fasting, and prayer."

The *deductions* from these facts are now at his service, and are proposed for your consideration.

The charge of inconsistency alleged against Universalists, was apparently intended as general, and not as appertaining to the writings or preaching of any one man. The charge is now retorted with proof of the most palpable inconsistency, drawn from his own writings. It is demonstrable that he affirms and denies the same proposition, as the object which he has in view seems to require *tergiversation*, and at all hazards appears determined, either on Calvinistic, Arminian, or Hopkinsian principles, or all united, to shut *some* from the region of blessedness in a future life.—Whether these different modes of defence, used in the same series of Letters, argue for or against the cause in which he is engaged, is left to the good sense of the community to decide. Whether his mutilations of scripture, arrogant assumptions, unsupported asser-

tions, or puerile reasoning, have gained friends to the cause, or honour to himself, is not for me to decide. For myself, I can truly say, that my object has been to elicit truth. If in doing this, I have wounded the feelings of the writer, or his friends, my only plea is the necessity of the case. Acknowledging no man as master, I have fearlessly exposed in part the deceptious mode of argument, the falsehood of assertions and the miscitations of scripture. If in doing what was considered a duty, a single expression is rashly made, or a wrong principle inculcated, my pledge is given to acknowledge it publicly, and to make all the reparation in my power. Until this is shown, I claim the boon of having intended well, and at least, of having written nothing subversive of good morals, or of injuring the cause of truth, in defence of which I am engaged. With a warm desire for the progress of knowledge, and the consequent well-being of society, I remain your willing servant in the gospel.

CANDIDUS.

FRIENDLY LETTERS

TO A CANDIDATE FOR THE MINISTRY.

LETTER 1.

Dear Sir—The best return I can make for the confidence you repose in me, is to attempt the fulfilment of your request. In doing this, I shall endeavor to confirm the good opinion you have expressed of my willingness to communicate information; of my ability to fulfil the task imposed upon me by your friendship, let the result determine.

In examining the multiplicity of texts you have quoted, and the arguments you have expressed, or implied in their production, necessity will impel me to observe the utmost brevity, which may be consistent with the subject. Your attention will therefore be taxed, that you may be able to follow up the illustrations, and proceed in the course of investigation which will probably lead you into that liberty wherewith Christ hath made us free. Should you deem any of my facts or arguments untenable, or obscure, a hint from you will be followed by further illustration, or an acknowledgment of error.

First, then, we will look at your quotation from Gen. 6 : 3, "My spirit shall not always strive with man." The argument you deduce from this, is, that what is termed a state of probation, may close *within* the present span of existence, and man be thus left to unmitigated and unending suffering, in a state of cease-

less rebellion against God. To show that this is not the import of the passage, it might be sufficient to remark, that the connection is a refutation of the assumption. The subject being utterly distinct from that to which it is thought to apply, the argument it was supposed to furnish, is entirely nugatory. But perhaps you will ask for a rational understanding of the passage; I will suggest one. Please read the verse thus; "My spirit shall not always strive *against* man." This reading, if correct, you must acknowledge, will materially alter the sense. That it is correct, is made to appear from the connexion. The reason given, why the strife will cease, is, "for that he also *is* flesh;" and it is added, "yet his days shall be an hundred and twenty years." In accordance with this sense, are the words of the Psalmist, "He knoweth our frames; he remembereth that we are dust." But Isa. 57 : 16, is directly to the point. "For I will not contend forever, neither will I be always wroth; for the spirit should fail before me, and the souls which I have made." But besides this lucid illustration of the prophet, your own reading will furnish repeated instances in the scriptures, where the term *with* is improperly used for *against*. I ask you now, seriously to reflect; and if you are satisfied that the *connexion* will not warrant the common use of the text—and if your view of its application militate *against* clear and explicit scripture testimony—admit that one stumbling block, at least, is removed.

Having summarily disposed of the first passage, let us now briefly examine the second, found 2 Cor. 6 : 2, "Behold, NOW is the accepted time; behold, NOW is the day of salvation." That the apostle cited this as the sense of some former scripture, is evident from the first part of the verse. For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee;" and then adds, as giving the

sense and fulfillment of this scripture, "Behold, NOW is the accepted time; behold, NOW is the day of salvation." In referring to the original scripture, Isa. 49 : 8, we learn, that the prophet is uttering a prophecy of Christ, or the gospel dispensation, and therefore the use to which you apply it, is entirely irrelevant. No man has a right to limit the Holy One of Israel, as to the times and seasons which he has put in his own power, nor do we manifest a desire rightly to divide the word of truth, in applying a whole day, or dispensation of God, to the term of a single revolution of our earth. The whole context, whether of the original prediction, or the quotation by Paul, shows the misapplication of the passage. With as good a plea of consistency, might the primitive church have cut off from the hope of salvation, all succeeding generations, as a minister of the 19th century, limit the time of mercy to the fleeting hours of a solar day.

But, that not the shadow of a doubt may rest on this subject, be pleased to turn with me and read, Isa. 49 : 6, "It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth." This, and its connexions, are clear indications, that the gospel kingdom in prospect was the burden of this prophecy, and the quotation by an apostle, was a mere declaration that the prophecy was then in a state of fulfilment. But this is not all; not a word connected with the quotation from Paul has the least reference to the subject on which you intended the citation to apply. If this were its import, why did not the apostle make the application?

I am persuaded you will not upbraid me with prolixity, nor with invidious remarks, if I dwell on this theme some minutes longer. Preachers, who would

not be thought to lack understanding, go on from Sabbath to Sabbath, and from year to year, and from youth to age, telling from the same pulpit, to the same hearers, "Now is the accepted time—this day you have an opportunity to *secure* your salvation, by making your peace with God—to-morrow, or to-night, may be too late." To say nothing of the arrogance of this course, where is the consistency, the propriety of these annunciations? If salvation be of grace, is the Lord's hand shortened that he cannot save? If it be of works, who shall say when he, or any other, has earned a blissful immortality? Do not, my friend, I beseech you, again use this passage for the same purpose, until a thus saith the Lord shall plead your justification.

The text next to be considered is Mark 16 : 16, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." In noticing this passage, I shall not at present urge that certain fathers of the church reject the last twelve verses of this chapter* as spurious, because it can be examined, under the impression that it is genuine, in much less time. That it has served as the foundation of many discourses, is not more evident, than that it has been used without the example of either Christ or his apostles. It is no part of the commission given by Christ to his disciples, nor did either the master or servant thus preach. But to illustrate the text more fully, we will, if you please, turn to the passage and read its connexion. The commission is contained in the preceding verse, "Go ye into all the world, and preach the gospel to every creature." In this short, but comprehensive command, is contained the whole commission

* Jerome says, that few of the Greek copies he had seen, had the last twelve verses of this chapter. They are still wanting in many MSS. and are not comprehended in the canons of Eusebius.

of the Master of Assemblies, to his humble followers. To preach the gospel, and that only, was the imperative command of the risen Saviour. Without dwelling on the term *gospel*, which was the burden of the apostles' directions, we can easily determine that the text under consideration was merely a description of the consequences which would follow the preaching of the gospel, and that, therefore, it had nothing to do with the message, which they had in charge to deliver. If it had, the apostles were unfaithful to their trust, for we find not the least vestige of it in their preaching. Was the message true, before the apostles heard or delivered it? if it were, the unbelief of the whole world could not make it void; if it were false, the belief of millions could not make it true. Truth is, and ever must be, independent of the credence or infidelity of those to whom it is declared. Nor can belief, or the want of it, extend farther than the mind of him who receives or rejects the message which is delivered. In the 14th verse, "Jesus upbraided them [the disciples] with their unbelief and hardness of heart." In the next verse he gives the commission, and in the succeeding verse, represents the consequences that would flow from *unbelief*, the same unbelief which then laboured in their minds. For it is a remarkable fact, that they were then ignorant of the breath of their commission, and of the spirituality of the kingdom they were to set up at the hazard of their lives. They were then in a state of damnation, or condemnation, the same state in which all unbelievers have been since their day, while unbelief continued, and no longer. You will take my idea from John 3 : 18, "He that believeth not is condemned already." Verse 19, "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." Thus you see, that the condemnation is in this world, where unbe-

lief exists, and that it is the effect of, and co-existent with, a disbelief of the truth. Thus unbelief leads to bondage, to darkness, and fear ; belief gives joy and peace, and causes men to stand fast in the liberty wherewith Christ hath made them free.

Another circumstance to be considered is, the rule by which believers were to be known. The rule follows the verse to which you have alluded, in these words, which you will do well to remember in your next dissertation on this subject. "And these signs shall follow them that believe ; in my name shall they cast out devils [demons] ; they shall speak with new tongues ; they shall take up serpents ; and if they drink any deadly thing, it shall not hurt them ; they shall lay hands on the sick, and they shall recover." And in the last verse it is said, "And they went forth and preached every where, the Lord working with them, and confirming the word with signs following." Now, sir, let us inspect the word and the testimony. On your hypothesis, what soul can look for salvation ? Either lower the tone of your text, to a temperal consequence, or you land in the darkness of intellectual midnight. Is it possible, my dear sir, that you can remain ignorant of the absurdity of the argument generally deduced from this citation ? Does man *merit* any thing of God by giving credit to the message which he has sent—or rather can we refuse assent to a proposition supported by unquestionable testimony ? You will not, most surely, admit that assent is to be given with the lips, while the understanding is unenlightened. Man may enjoy the satisfaction arising from the belief of good news—he may suffer in consequence of disbelieving the good news, "the word of truth, the gospel of his salvation,"—but remember, that unbelief shall vanish, for all shall be taught of God ; the deaf ear shall be unstopped ; the tongue of the dumb shall sing ; the lame shall leap as a hart ; and the glory of

the Lord shall yet be revealed, and all flesh shall see it TOGETHER.

Yours in friendship,

JULIUS.

LETTER 2.

In this epistle, I purpose to pursue the examination of those passages you have cited from the Old Testament, supposed by you to favour the common doctrine of never-ending suffering. The first that presents, is not referred either to book, chapter or verse, but supposed to refer to Isa. 10 : 22, "For though thy people, Israel, be as the sand of the sea, *yet* a remnant of them shall return." It is not said, as you have quoted, "*only* a remnant shall be saved." Paul, in quoting this passage, says, "Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved."—Rom. 9 : 27. You will be pleased to notice, in the first place, that the passage has nothing to do with a future state. The prophet was speaking of the return of the children of Israel from captivity, as is evident by the context ;

"And it shall come to pass in that day, *that* the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them ; but shall stay upon the LORD, the Holy One of Israel, in truth.

The remnant shall return, *even* the remnant of Jacob, unto the mighty God."

Then comes the passage already quoted, and the close of the 11th chapter shows, that all who were left, should return to their own land.

"And there shall be an highway for the remnant of his people, which shall be left, from Assyria ; like as

it was to Israel in the day that he came up out of the land of Egypt."

Now can you, or any man, show a connexion between this prophecy and a future, never-ending state? I think not; and as Paul makes no such use of the citation, modesty should teach us not to be wise above what is written. But, nevertheless, as Paul is accused of teaching the salvation of the few, and the utter rejection of the many, on the Calvinistic principle of election and reprobation, we will look briefly into his writings for the confirmation, or refutal of this charge.

"Even so then, at this present time also there is a remnant according to the election of grace.

And if by grace, then *is it* no more of works; otherwise grace is no more grace, But if *it be* of works, then is it no more grace; otherwise work is no more work.

What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded."

And what will be the result of the blindness of this disobedient and gainsaying people? Answer.

"I say then, Have they stumbled that they should fall? God forbid; but *rather* through their fall salvation *is come* unto the Gentiles, for to provoke them to jealousy.

Now if the fall of them *be* the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness."

Lest, however, this should be considered a mere supposititious proposition, the apostle is careful to warn the Romans against the pride of considering themselves the specially favoured of God, to the exclusion of the Jews, in the following definite language;

"For I would not, brethren, that ye should be ignorant of this mystery, lest you should be wise in your

own conceit, that blindness in part is happened to Israel, until the fullness of the Gentiles be come in."

The time of their blindness and consequent rejection, was limited, "until the fullness of the Gentiles be come in." What then will be the consequence?

"And so all Israel shall be saved; as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob;

For this *is* my covenant unto them, when I shall take away their sins.

As concerning the gospel, *they* are enemies for your sakes: but as touching the election, *they are* beloved for the fathers' sakes.

For the gifts and calling of God *are* without repentance.

For as ye in times past have not believed God, yet have now obtained mercy through their unbelief;

Even so have these also now not believed, that through your mercy they also may obtain mercy.

For God hath included them all in unbelief, that he might have mercy upon all."

In view of this glorious developement of the mystery, no wonder the apostle breaks out in the following glowing language;

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out!

For who hath known the mind of the Lord? or who hath been his counsellor?

Or who hath first given to him, and it shall be recompensed unto him again?

For of him, and through him, and to him, *are* all things; to whom *be* glory forever. Amen."

The next passage you selected is not in the Bible: what you probably intended to quote is in Eccl. 9: 10, "Whatsoever thy hand findeth to do, do *it* with thy might." Why this direction? the close of the

verse gives the reason ; "for *there* is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest." Pray what does this say about "no repentance in the grave?" and if it did, to what would it amount? If "the dead know not any thing," as is said in another place, then sure it is that in the grave can be no knowledge nor wisdom, of course no enjoyment, and no suffering. Let us then attend to the counsel, and serve our generation with faithfulness, that our names may descend to a grateful, because a benefited posterity. The same writer has already informed us, that "A good name is better than precious ointment, and the day of DEATH, than the day of one's birth." If it be true, that dust returns to dust, and the spirit to God who gave it, we have no cause of fear in laying the body where no knowledge or wisdom can reside. The insensate clod, that has been warm with life, and often served as the medium of enjoyment, *must* return to the elements whence it originated. But it returns without the power of thought—it never did think—and it must cease to feel. But do you observe any thing in these circumstances, that threatens a state of suffering, either for spirit or body? If so, all may have the same fear—for, as perishes the fool, so perishes the wise man.

Prov. 11 : 7, "When a wicked man dieth, *his* expectation shall perish; and the hope of unjust *men* perisheth." Now what is the expectation of the wicked, the unjust man? Answer.—He expects to be happy *in sin*.—He strives for happiness, as all must ; but, he is deceived—he takes a wrong course, and it ends in disappointment. His *expectation* perishes, for the curse of the LORD *is* in the house of the wicked —a man cannot go upon hot coals, and not be burned —the way of the transgressor is hard—his way is like the troubled sea—it casts up mire and dirt. Is not this sufficient to dash his expectations with wormwood

and gall ? or does the context justify the manner in which you would apply it ? Be careful how you consign to remediless wo, a fellow-being, made, as you are, in the image of God, on a mere implication. These texts appear to me to have no hidden meaning, and to require no private interpretation.

Prov. 29 : 1, " He, that being often reproved, hardeneth *his* neck, shall suddenly be destroyed, and that without remedy." Very true, we have often seen it, but what does it say of sinning away the day of grace, or of a final doom to interminable wrath ? So far from finding this figment, I learn that the destruction shall be *sudden.* Does this threat contain any thing more dreadful than the destruction of Sodom and Gomorrah ? Certainly not. What was their punishment ? Jeremiah, speaking of the destruction of Jerusalem, says ;

" For the punishment of the iniquity of the daughter of my people is greater than the punishment of the sin of Sodom, that was *overthrown* as in a *moment*, and no hands stayed on her."

Were the Sodomites doomed to interminable misery, and were the citizens of Jerusalem to endure something more severe ? Strange paradox, indeed. But what is the comparison, in the two cases ? Sodom was destroyed *as in a moment*—their destruction was sudden—no hands stayed upon her. Jerusalem suffered by siege, and famine, and pestilence, and faction—and such was the weight of her sufferings, that the Saviour declared that such tribulation had never been, and should never again occur. We thus see, that the prolonged and complicated sufferings of the Jews, far exceeded those of Sodom, which was destroyed as in a moment. And why this difference ? Answer.

" *As* I live, saith the Lord GOD, Sodom thy sister

hath not done, she nor her daughters, as thou hast done, thou and thy daughters.

Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness, was in her and in her daughters, neither did she strengthen the hand of the poor and needy."

You see, my dear Sir, the Sodomites were not accused of being Universalists. Their sins are mentioned, and they were rewarded according to their works. Their iniquities were less than the iniquities of Jerusalem, and they suffered less; but it is said, even of Jerusalem, her iniquities are pardoned, for she hath received of the Lord's hand double for all her sins. See again;

"Thou also, which hast judged thy sisters, bear thine own shame for thy sins that thou hast committed more abominable than they; they are more righteous than thou; yea, be thou confounded also, and bear thy shame, in that thou hast justified thy sisters.

When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then *will I bring again* the captivity of thy captives in the midst of them."

Ezekiel does not seem to admit that either Sodom or Jerusalem was totally depraved; for if Sodom and Samaria were *more righteous* than Jerusalem, *some* righteousness, at least, must fall to the share of each. But what is said to be the final result of the sudden, and the protracted destruction of these cities?

"For thus saith the Lord GOD; I will even deal with thee as thou hast done, which hast despised the oath in breaking the covenant.

Nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant.

Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and

thy younger; and I will give them unto thee for daughters, but not by thy covenant.

And I will establish my covenant with thee; and thou shalt know that I am the LORD."

"This is life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent." Amen, Alleluia.

In my next, some attention will be paid to the remaining texts from the Old Testament, when, if possible, I shall bring them to a close. In the mean time, you will do yourself and your friend a favour, by examining, as with a lighted candle, every text that has yet been investigated. The examination has been cursory; my leisure hours are too few for a more minute criticism, at present. I rather aim to what your citations do *not*, than what they *do* mean. Under existing circumstances, this is all you can require. Should I succeed in this, a great point will be gained —you will be prepared, and I trust disposed, to read and hear, and think for yourself, free from the shackles that have long bound the world, called christian, in the most degrading, the most abject servitude.

Yours in friendship,

JULIUS.

LETTER 3.

Dear Sir—The passage cited from Ezekiel 18: 4, now claims our undivided attention. "The soul that sinneth, it shall die." To sin is to miss. To transgress is to go across. As sin, therefore, is the transgression of the law, it is the violation of a command, which, in the present instance, is the command of God. The penalty annexed to this transgression, the consequence resulting from it, is death. Here is

no contingency mentioned, by which the threatening may be avoided, nor the least intimation of any person or thing, as a substitute, by means of which the threatening can be averted. It SHALL die. If this denunciation proceed from a faithful Creator, it must be fulfilled. In view of these brief premises, let us examine, and, if possible, understand the citation already noticed.

In Gen. 2 : 17, we read, "in the day thou eatest thereof, thou shalt SURELY DIE." A plain question now presents itself—Was the threatening fulfilled?—If not, it is certainly a work of supererogation to hold up in terror a penalty which was never inflicted; for, if it failed in the first instance, by what authority shall we determine that it has not, and will not, in every instance? Nor does an appeal to the New-Testament furnish any clue by which we may in any way escape that death, which is the consequence of sin. Here we learn that God is no respecter of persons—that every one shall be rewarded according to his works, and that the wages of sin is death. Indeed, the very case for which you quoted the passage, supposes it peremptory. What then is its import? Is it, as theologians inform us, a death temporal, spiritual, and eternal? All have sinned—the threat is peremptory—the issue, on these premises—*eternal death.* From which, however, as it wants scripture authority, we may yet hope to escape.

Do not think, my dear Sir, that I am desirous of avoiding a direct answer to the question. It may be necessary to remove some stumbling blocks which are in the path of truth, by considering the negative side of the subject. If insuperable obstacles to the common understanding of the phrase can be thus removed, the mind will then be in a situation to learn the truth with more composure, and to judge with a greater degree of partiality.

Let us now recur to the different senses in which the terms *die*, *died*, *death*, and *dead*, are used in the sacred writings, by which method, and a careful attention to the context, we shall probably be able to arrive at a thorough understanding of the subject.

1. The first, and most common understanding of these terms, is the dissolution of the union between body and spirit; the cessation of animal being, or extinction of life. Of this we need nothing in proof from the scripture. It is an every day concern, about which the most superficial reader cannot go amiss.

2. *Death in sin*, from which the scriptures give us instances of a revival, or resurrection in this world. By this death may be understood a departure from moral righteousness. Of this the scriptures give us abundant examples, some of which will be quoted. "Let the DEAD bury their dead."—Mat. 8 : 22. No man in his senses can suppose that by the term *dead* in the first instance, the naturally dead can be intended. "The hour is coming, and NOW is, when the dead shall hear the voice of the Son of God, and they that hear shall live."—John 5 : 25. That the spiritually dead are here meant is too evident to need an argument. "He that believeth in me, though he were DEAD, yet shall he live; and whosoever liveth and believeth in me, shall never die;" [or shall by no means die to the age. Imp. version.] "And you, being DEAD IN YOUR SINS, and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all tresspasses."---Col. 2: 13. Here is a case in point. The Colossians, to whom the apostle was writing, had been *dead* in sins, and were brought to life by the preaching of the gospel, the voice by which those who heard should live, see John 5 : 25. See also Col. 3 : 3. "For ye are dead, and your life is hid with Christ in God." "We know that we have passed from death to life, because we love the breth-

ren. He that loveth not *his* brother, abideth in death."---1 John 3 : 14. "By one man sin entered into the world, and death by sin ; and so death passed upon all men, for that all have sinned." You must see the insuperable difficulty of saving a single soul on your own hypothesis, and in this instance, at least, must admit, that in this sweeping clause, the wages of sin is not *eternal* death, or that it has passed upon all men. "For when we were in the flesh [or under the law,] the motions of sins, which were by the law, did work in our members, to bring forth fruit unto death."---Rom. 7 : 5. From this death in sin, however, they were delivered. How? "For the law of the spirit of life in Christ Jesus, hath made me free from the law of sin and death."---Rom. 8 : 2. "For to be carnally minded IS DEATH ; but to be spiritually minded *is* LIFE and peace."---5 : 6. "But when the commandment came, sin revived, and I died.---7 : 9. It seems then, that the apostle was not an exception to the rule, for he says not only "I am carnal, sold under sin," but also that sin *deceived*, and finally *slew* him. He was then morally dead. Nevertheless he had a hope full of immortality ; nay, the power of language was insufficient to express the confidence which he cherished, of a blissful immortality, notwithstanding his death in sin. It is most evidently of this death in sin that he speaks, 1 Cor. 15 : 21, 22. "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." That moral death, and a moral or spiritual resurrection are here intended, is evident from 5 : 56---7. "The sting of death is sin, and the strength of sin *is* the law ; but thanks be to God, who giveth us the victory through our Lord Jesus Christ." James informs us, that "he who converteth a sinner from the error of his way, shall save a soul from death."

The above examples must be sufficient to illustrate my ideas of moral declension, or spiritual death, and to satisfy every reflecting man, that a *death in sin* does not imply a hopeless and never-ending separation between the soul and its Maker. He who is the Father of the spirits of all flesh, has provided the means of recovery from the greatest moral pollution. Whether he will so use these means as to accomplish this purpose, will be seen in the sequel.

3. *Death to sin.* By this I understand a change of heart from sin to holiness. "Likewise reckon ye also yourselves to be *dead* indeed unto sin, but alive unto God, through Jesus Christ our Lord."---Rom. 6 : 11.

Having, as you perceive, dwelt particularly on moral or spiritual death, my purpose is to show that the text is to be so understood. For this purpose I shall examine its context, and other corresponding passages of the same writer, and others under the old dispensation. The chapter commences by the inquiry, What mean ye that ye use this proverb—The fathers have eaten sour grapes, and the children's teeth are set on edge? After stating on the asseveration of the Almighty, that they shall disuse this proverb, it is added, by way of confirmation, "Behold, all souls are mine; as the soul of the father, so also the soul of the son, is mine; the soul that sinneth it shall die." So far from intimating that the consequences of sin are carried into another state of being, the context affirms the contrary fact. The proverb which the Jews were forbidden to use, asserts that "the children's teeth are set on edge;" that they were, in the present tense, suffering for the sins of their fathers. Opposed to this is the word of the Lord, that each shall suffer for his own sin.

That a recovery from the state of moral death is as clearly the doctrine of the Old as of the New-Testa-

ment, you may easily satisfy yourself by examining the whole of this chapter, the sum of which may be gathered from the following citations; "Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die." What is this but an illustration of the Christian doctrine—*to be* carnally minded is death; but to be spiritually minded, is life and peace?

Perhaps you may be ready to question, after all, whether the restoration to spiritual life and happiness, is the ultimate design of God, as regards all his intelligent offspring. Isaiah, prophesying of the gospel dispensation, says, "He will swallow up death in victory; and the Lord God will wipe away all tears from off all faces; and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it." In prospect of this glorious event, an apostle quotes the spirit of this prediction as follows; Death is swallowed up in victory. O death, where *is* thy sting? O Grave, [hades] where is thy victory? That Paul here alludes to the moral death caused by sin, is evident from the succeeding expressions—"*The sting of death is sin*, and the strength of sin is the law. But thanks be to God, who giveth us the victory, through our Lord Jesus Christ." In agreement with this is the declaration of the same apostle, Heb. 2: 14, 15.—"Forasmuch then, as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them, who, through fear of death, were all their lifetime subject to bondage." That a deliverance from the fear which is engendered by guilt, is deliverance from the very state in which we are pla-

ced by transgression, is evident from the first account we have of its effects. "And he [Adam] said, I heard thy voice in the garden, and I WAS AFRAID. Guilt is the parent of fear, and fear hath torment. Perfect love, which is manifested by a spiritual life, casteth out fear; and if our hearts condemn us not, then have we confidence towards God.

I think you must see that as certainly as death has passed on all men, so the deliverance is equally universal; and that as in Adam all die, even so in Christ shall all be made alive. To say, as some have, that this merely alludes to a resurrection of the body, is a subterfuge which not only exposes the weakness of the system that requires the evasion, but it is done without the least prospect of benefit. For, admitting the validity of the assertion, those who make it have still to show how those who are raised incorruptible, glorious and immortal, even as the angels of heaven, are still to continue the subjects of sin and sorrow, the attendants on a corrupt and natural state. In view of all that has been offered, though but an imperfect sketch of the testimony which the scriptures furnish, permit me to impress on your conscience the importance of weighing duly the evidence already adduced, and of satisfying yourself that every passage quoted by me can be otherwise rationally solved. If you are true to your own soul, I hesitate not to say what will be your choice. But whatever it may be, do not forget—THERE SHALL BE NO MORE DEATH.

Yours in friendship,

JULIUS.

LETTER 4.

Dear Sir,—I now proceed to notice the last material passage which you have adduced from the Old Testament. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt." Dan. 12 : 2. On this I remark, briefly,

1. *Everlasting life* occurs but this once in the Old Testament.

2. The whole book relates to the rise and decline of nations—to the return of the Jews, the rebuilding and destruction of Jerusalem, the close of the Mosaic, and the succession of the gospel dispensation, under the Messiah.

3. The prophet does not, in *one instance*, allude to a future, immortal state of existence.

4. The connexion in which it is found renders it certain that the common understanding of this verse is erroneous.

5. The phrase *eternal life*, or *everlasting life*, is no where used, even in the New Testament, to express an immortal state of being.*

To a person of your understanding I need not urge that a proof of either of the four latter propositions is sufficient to nullify the force of this citation, as applied to the doctrines of men, or in other words, to the tenet of endless misery. As you rightly consider this the strongest text in the Old Testament, in proof of the system which you purpose to vindicate, if my powers should be tasked in its illustration, I ask in return for my labour, your serious, and therefore candid attention.

* If this position be incorrect, the writer is ready to be convinced of the fact, and will return thanks to the person who will set him right.

If the first proposition be correct, which will not be contested, the labour of examining the whole book will satisfy you that the substance of the second proposition is not mere matter of speculation ; at least with the exception of the text already quoted. Having carefully perused the book for the purpose of determining this fact, I speak with confidence. The conclusion then, is, that the third proposition is tenable, and therefore, that the point which you would maintain, finds no support from this passage. Perhaps you will term this a gratuitous assumption ; be it so ; you will not, however, claim that the whole book shall be quoted to prove a negative. An illustration of the disputed text can be furnished in a more summary way.

I shall now attempt to show by the context, the *time* in which the circumstances noticed are to transpire. The chapter commences thus ;

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people ; and there shall be a time of trouble, such as never was since there was a nation *even* to that same time ; and at that time thy people shall be delivered, every one that shall be found written in the book."

To *what time*, let us now inquire, does the prophet here allude ? The answer is furnished in the 11th, the subject of which is broken by the arbitrary division of the chapters. Whoever will take the labour of reading to the close of the fourth verse, will be satisfied that the phraseology recognizes this connexion, and that any other understanding of the passage, than that gathered from the close of the previous chapter, does violence to the sense, and isolates a passage for a partial purpose, to the destruction of consistency, and in the face of just and candid criticism. The time, then, is when the " King of the north, v. 40, 45, shall plant the tabernacles of his palace between the seas

in the glorious holy mountain." By the holy mountain we are to understand Mount Moriah, on which the temple stood, as is evident by ch. 9 : 20, and the whole connexion shows that the destruction of Jerusalem was the epoch to which the prophecy alluded. This is now to be manifested by liberal quotations, from the chapter last mentioned.

"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make the end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince *shall be* seven weeks, and threescore and two weeks; the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate."

See also in the 11th chapter—"And they shall pollute the sanctuary of strength, and shall take away the daily *sacrifice*, and they shall place the abomination that maketh desolate." I now ask, what could be a greater abomination to the Jews, than to see their temple in ruins, and *pagans*, whom they considered as *dogs*, in possession of their city? But we are informed nearer to the text, that "these shall escape

out of his hand, *even* Edom, and Moab, and the chief of the children of Ammon." Where now are the Edomites, the Moabites, and the Ammonites?—Do they exist as tribes or nations? But in ch. 12 : 7, we learn the time when all these predictions shall come to a close.

"And I heard the man clothed in linen, which *was* upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth forever, that *it shall be* for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these *things* shall be finished."

To corroborate this understanding of the text, and to bring the testimony to a point, let us extract a few passages from the words of Christ, as recorded by Matthew, chaps. 23, 24, 25. After stating the manner in which the Jews would treat his messengers, and the dreadful inquest for blood which would follow, he adds, "Verily I say unto you, *all these things shall come upon this generation.*" What things should happen to that generation? Answer. Those things which formed the burden of that portion of Daniel's prophecy to which we have just alluded. Their house was to be left *desolate*, the very catastrophe to which the prophecy points. "There shall not be left here one stone upon another, that shall not be thrown down." Do you ask how this is the accomplishment of the prediction?—"When YE therefore shall see the abomination of desolation, *spoken of by Daniel the prophet, stand in the* HOLY PLACE, (whoso readeth let him UNDERSTAND, then let them who are in Judea flee into the mountains." Why should they flee, and why did the believers in Christ flee to Pella? Answer, they believed him when he declared—"there shall be great tribulation, such as was not since the beginning of the world to this time," which is an evident quota-

tion from Dan. 12 : 1, already recited. Added to this is a confirmation strong as testimony can make it, for Christ adds, "no, nor ever shall be." So far is the evidence conclusive, not only in reference to the prophecy of Daniel, as not extending beyond the epoch to which the Saviour alluded, but he repeats the declaration with peculiar emphasis—"Verily I say unto you, This generation shall not pass till ALL these things be fulfilled."

That these dreadful calamities came upon the Jews in the generation in which Christ lived and was crucified, is evident from the well authenticated history of Josephus, who says—

"If all the misfortunes of all nations from the beginning of the world were compared with those which befel the Jews, they would appear much less in comparison. The destruction of this people, exceeded all the destructions God or man ever brought on the world." He calculates 1,100,000 were destroyed in the siege, 237,000 who perished in other places, besides innumerable multitudes swept away by famine and pestilence, of which no calculation could be made. Above 2,000 laid violent hands on themselves. Ninety-seven thousand were sold slaves. Eleven thousand were starved to death under one leader. A lady of rank was seen to murder and eat her own child. Manneus, a Jew, who fled to Titus, affirmed that from the beginning of the siege on the 14th of April, to the 1st of July, 115,880 dead bodies had been carried out through one gate, of which the keeping had been committed to him. Many respectable deserters assured Titus that not less than 600,000 poor, had been cast out at the different gates; and while he beheld the dead piled under the walls, raised his hands to heaven, and protested he had not been the cause of this deplorable calamity. Moreover, the Jews who had been vanquished by the army of Ves-

pasian, having fled to their ships, were pursued by a horrible tempest, which dashed their vessels against each other, and against the rocks, so that the raging billows were literally stained with blood, and 4,200 dead bodies were strewed along the shore."

We have now seen that the time to which Daniel alluded, was the destruction of Jerusalem—that this happened in the year 70 of the Christian era, as attested by Josephus, and that the quotation from the prophet, made and applied by the Messiah to the generation which then existed, was fulfilled. Either, then, the prophecy of Daniel had already been fulfilled, which will not be contended, or it was fulfilled by the destruction of Jerusalem, and the dispersion of the Jewish nation. If we say that it still waits for its accomplishment, we make void the words of him who declared that such a time of trouble should never be repeated, and thus render scripture a mere nehushtan.

I will now advert to the last verse of the 25th chapter, or the substance of the text with which we commenced. What the prophet terms awaking to everlasting life, is here termed life eternal, and the import is most obviously the same. If sufficient have been said to identify the prophecies of Daniel and Christ, the catastrophe is one. The time is beyond controversy the same, and the everlasting punishment of one passage, is most manifestly, the shame and everlasting contempt of the other. Daniel says, or writes as directed, "when he shall have accomplished to scatter the power of the holy people, [the Jews most certainly] all these *things* shall be FINISHED." How then do professed christians carry all these events into the coming world, in the face of this testimony? Christ but repeated, in clearer language, the prediction of the prophet, who never intimated, by a single expression, even a future state of immortal existence. But you may observe, that not in a single

instance, does either Daniel or Christ, speak of this event as affecting any but the Jews, or Daniel's people. And it is also observable, that a repetition of the prophecy could not contain any thing not found in its first promulgation. It may be plainer expressed, but *addition* of facts would not constitute a repetition, but a new prophecy. That the Jews, either in the prophetic or apostolic age, understood any thing more by the term everlasting punishment, than a temporal calamity, cannot be shown, either by sacred or profane history; and that life eternal is any where used by New Testament writers, for a state of felicity beyond the grave, is easier said than proved. Until the proof is adduced, the testimony of Christ may satisfy us, that "this is life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent." Eternal life is enjoyed in this world, as is evident by various testimonies. Not only do we read, "He that believeth on the Son HATH everlasting life, but an apostle directs to "lay hold on eternal life," as a thing within our reach, even here. But the point is strengthened by the statement, that "no murderer hath eternal life abiding in him." Now if eternal life were not enjoyed by some, the expression in regard to a murderer would be perfectly senseless, and utterly unintelligible.

I shall now attempt to remove some objections which arise from the question of the disciples, and the reply of our Lord. They ask, When shall these things be? and what *shall be* the sign of thy coming, and of the end of the world? Here let us remark, that no one word had dropped from their master relative to the consummation of all things, or a dissolution of this globe. He had stated that the temple should be utterly destroyed, and the city laid waste. These circumstances would scatter the inhabitants, and close the Mosaic dispensation. Nothing could impress a

Jew more strongly than this. They, as a nation, had already been carried captive, and the horrors of captivity, in those days, and that to pagan nations, may not easily be conceived by those who have not seen the catastrophe staring them in the face. But it requires no extraordinary efforts of imagination to picture the disciples as anxiously intent on so dreadful a circumstance.—Their anxiety is evidenced by the questions growing out of our Lord's declaration relative to the end of the age or dispensation, which he pronounced as coming to a close. Is it then, using the canon of scripture reverently, to wrest the language of the disciples to a purpose utterly foreign, both to the preceding and succeeding context? That the signs of his coming, and the end of the aion, (age, not world,) were one, is evident by his answer. Among other tokens, he states that the gospel shall be preached in all the world for a witness to all nations, and then shall the end come. Concerning this prediction, Mr. Thompson, in his lectures on 2 Thes. 1 : 6, 10, has the following remarks, on such authority as you will not readily dispute.

"Of the fulfilment of this prediction, the epistles of Paul, addressed to the chistians of Rome, Corinth, Ephesus, Philippi, and Thessalonica; and those of Peter, to those in Pontus, Cappadocia, and Bythinia, are standing monuments. Paul tells the Romans their faith was spoken of throughout the word; and the Colossians, that the gospel had been preached to every creature under heaven. The Acts of the Apostles, written seven years before the destruction of Jerusalem, attests the fact, that the gospel had been preached to all the then known world. Bishop Newton observes, that the history of the church shows, that before the destruction of Jerusalem, the gospel had been propagated northward to Scythia, southward to Ethiopia, eastward to India, and westward to Spain and

Britain. Moreover, both Eusebius and Theodoret attest, that the apostles preached the gospel in the Britannic isles. Doddridge, in his note on the passage says, it appears from the most credible records, that the gospel was preached in Mesopotamia, Idumea, and Syria, by Judé ; in Egypt, Mauritania, and other parts of Africa, by Mark, Simon, and Jude ; in Ethiopia, by Matthias and Candace's Eunuch; in Pontus, Galatia, and other parts of Asia, by Peter ; in the territories of the seven Asiatic churches, by John ; in Parthia, by Matthew ; in Scythia, by Philip and Andrew ; in the northern and western parts of Asia, by Bartholomew ; in Persia, by Simon and Jude ; in Media, Carmania, and other parts of the east, by Thomas; from Jerusalem, round the vast tract, to Illyricum, by Paul ; in Spain, Gaul, and Britain, in all probability, by the apostles ; and in all which places churches had been planted within thirty years after the death of Christ, and ten before the destruction of Jerusalem."

Thus, then, is the objection to this understanding of the subject, supposed to be contained in the declaration relative to the previous preaching of the gospel, entirely removed.

I believe it is by this time evident, that the catastrophe to which Daniel alludes, is already past. At the *time* to which I think it is fairly maintained the prophecy points, Christ said, " The time is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." That this is a highly figurative declaration will not be disputed, and those who read Daniel's prophecy with attention, will not be willing to allow that his language is to be literally understood. What then is the conclusion ? That the figurative representation of Daniel is to be understood literally, while the time is as certainly past, as Jerusalem has been destroyed ?

No, let us reject a system which requires such perversion of language, and so palpable a libel on common sense.

Had I leisure and room, the subject would be more fully illustrated by a variety of connecting circumstances, and a plenary view of the figurative use of language. Having however, substantially proved, as I think, that the subject of the prophecy is already fulfilled, I forbear. Wishing that we may grow in grace, and in the knowledge of those scriptures which are able to make us wise to salvation, I remain, yours truly, JULIUS.

LETTER 5.

Dear Sir,—I am now to commence with your quotations from the New Testament, the first of which is found in Matt. 5 : 22. "But I say unto you, That whosoever is angry with his brother without a cause, shall be in danger of the judgment; and whosoever shall say to his brother, Raca, [thou vile person] shall be in danger of the council; but whosoever shall say, Thou fool, [or apostate wretch] shall be in danger of hell fire; [or, liable to the burning of Gehenna.]

On this I remark, first, that if your opinion of this text be correct, the immense difference between the enumerated offences, and their punishment, have no possible proportion. That for the expression of anger, and calling a brother a vile person, one might be subjected to a judicial sentence from the tribunals of the Jews, constituted for the cognizance of such offences, seems perfectly reasonable; but will any individual of a sound mind, contend that the difference between calling one a *vile person*, and a *fool*, or

apostate wretch, is such as to subject him who uses the latter term to a punishment infinitely greater, and of course, of infinite duration ? Or, can you possibly conceive that this is rendering to every man according to his works ? This would be virtually to make an infinite difference between the crimes of finite beings ---a proposition too palpably absurd to gain admittance into a well disciplined mind. On reflection, you must be aware, that this is not apportioning the punishment to the crime with the least degree of rationality.

But your view of the subject is no less at variance with scripture, than with the deductions of a discriminating mind. The Lord, speaking by the prophet, bids men to come and reason with him, declaring, that though their sins be as scarlet, they shall be as snow. You will not surely contend that the application of the term fool, or apostate wretch, is out of the pale of mercy, and therefore beyond the degree of crime contemplated by the prophet. Your own mind, I think, will suggest the propriety of examining carefully the records of truth, which so frequently and strongly testify the love of God to sinners, and their consequent redemption from the power of sin, before you draw a conclusion which must utterly destroy the consistency of the scriptures.

In the second place, the argument which you deduce from the text, proves too much, and is therefore its own destroyer. It involves consequences which you did not foresee. If the true meaning of the text be what you intimate, and it extend into the Christian dispensation, Paul is most certainly convicted. He says, 1 Cor. 15. 36. " *Thou* fool, that which thou sowest is not quickened, except it die." The same language is repeatedly used by Christ, who is often and emphatically styled our brother. Are you wil-

ling to view the subject as formerly, and let the evident conclusion follow ?

In my apprehension, Christ most clearly adverted to the customs of the Jews, to whom he then spoke, and pointed to ordinances which were perfectly understood in that nation. " The question then is, not what those called christians understand by the words, but, What did the *Jews*, to whom the words were addressed, understand by the language ?" In what sense they understood it will now be seen.

Dr. Campbell, and other Biblical scholars, allow that by a Gehenna of fire, translated hell fire, was understood the valley of Hinnom, or Tophet, a polluted and well known place near Jerusalem. Mr. Parkhurst, whose authority, in this case, you will hardly question, says—" Hence in the New Testament, Γεεννα του πυρος a Gehenna of fire, Mat. 5. 22, (the very verse in point) I apprehend, in its *outward* and *primary* sense, relates to that dreadful doom of being *burnt alive in the valley of Hinnom.*" If this is its outward and PRIMARY sense, it is that which the Jews most unquestionably understood, and being a matter of public notoriety, and one about which no Jew could well mistake, the conclusion is obvious and irresistible, that to them this was its *only* meaning. This was the sense in which it was uniformly used in their scriptures, and, far as I am yet acquainted, the most diligent and inquisitive scholars, have not been able to learn that any other sense was ever attached to the phrase by the Jewish nation, " The other sense of the word which we find in the New Testament, is in James : 3 6, where, by a metononomy, it is applied to the wickedness of the tongue."

In view of this brief, but conclusive testimony, and of the consequences which must inevitably flow from your impressions, need I ask you to reflect seriously on the subject, and to ask yourself, if the Israelites

could be expected to understand the language as intended to teach a tenet to which they were strangers, or whether the Saviour, on so important a subject, used language to which he appended a *private interpretation*?

Mat. 5 : 25, requires but few words. The subject matter relates to our conduct each with the other. Man is frequently and truly represented as the enemy of man. God our Father, is represented as the friend of sinners, the never dying, and unchangeable benefactor of man. In the two preceding verses, directions are given to heal the breaches between brethren before coming to God in worship. We are justified by scripture in saying, that no man can worship God acceptably, who bears hatred to a brother. From love alone can spring that devotion to God, which is manifested by those acts of kindness, that are utterly repugnant to, and inconsistent with, a spirit of malevolence. "He that hateth his brother is a MURDERER."

But to close the remarks on this subject with all convenient brevity, let us inquire, whether retaining one in prison *until* the last farthing is paid, is not most evidently clearing the individual, finally, from his "durance vile?" This appears too plain to require further consideration.

I cannot, however, resist a remark in this place to which you must be impelled to assent. The same chapter refutes most clearly, the inferences frequently drawn from the passages quoted, and some others. "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth." This *lex talionis* is the very principle of the *adversary*, v. 25. But what says Christ on this subject? "But I say unto you, that ye resist not evil." He directs to *suffer* wrong, rather than to *do* wrong; to give and to lend; to love and to bless enemies; and assures, that whoever thus

does, is characteristically a child of his heavenly Father, who makes his sun to shine on the evil and unthankful, and fertilizes the fields of the unjust by the rain from heaven. Is not this, in the most pointed manner, condemning the conduct of the adversary? True indeed, he admonishes to agree with the adversary, and why? plainly, that the evil may be avoided, and no occasion found which can in the least justify this unfeeling conduct.

On verses 29, 30, I would simply remark, that as the word hell in both is Γεεννα Gehenna in the original, and as no individual who values his reputation either for scholarship or veracity, will deny that the definition repeatedly given of this term is correct, the same result will follow its examination. Not a solitary instance can be given, where Christ or his apostles understood or used this term in any other sense than that in which it is used in the Jewish scriptures, save the exception already mentioned, which no man who is considered sane, would urge for a moment. With these remarks, I shall now conclude this number, praying that light may yet shine out of darkness, and that the writings which have hitherto been esteemed as a sealed book, which may be a lamp to our feet, and a light to our path.

Yours in the Gospel,

JULIUS.

LETTER 6.

Dear Sir—I pause in the course which I purposed to pursue, that the remarks in your last epistle may receive the most prompt attention. You object—not to any sins of commission found in my first Letter, but to errors of omission; and have dwelt with so much

pathos on the use of water baptism, that one might judge by your earnestness, that immersion in water is not only a pre-requisite to Christian communion, but an absolute *sine qua non* in the article of salvation. To the substance of your statements and authorities I shall now give all due attention. I shall, however, introduce the investigation by some preliminary observations, which, though not coming directly into the argument at issue between us, may nevertheless be pertinent in this place, and claim some share of our attention.

In the first place, admitting water baptism to be as important as you esteem it, what is the mode, who shall perform it, and on whom shall it be conferred? Is it merely an initiating ceremony into a church of believers, or has it power to purify the soul from the pollution of sin, as it cleanses the body from outward defilement? Or, secondly, is a repetition necessary to its ultimate purpose, or is trine immersion, as has been largely practised, important to its validity? Or, thirdly, are those who are submitted, or who submit themselves to this rite, thereby regenerated, as is maintained by Catholics and Episcopalians? Or, fourthly, does it, as was formerly held in defence of infant baptism, cleanse from the *fall*, so called, or the taint of original and inbred depravity? I ask these questions, not because I am ignorant of your views on the subject, but to hint at a few of the strange notions which have been attached to this rite by co-existing sects and nations, as well as by those who have been separated by ages, and whose views have necessarily varied through the force of circumstances, and the great disparity in their respective means of information. To your better judgment I now leave these queries, with the single reflection, that the prevalence of a sentiment has no more necessary connexion with its truth, than have the clashing decisions of Popes and

Ecclesiastical Councils. But to leave this digression—

We agree in the statement, not only that Jesus Christ was immersed in water, but that his immediate disciples practised the rite on others. I am well persuaded, however, that your powers would be tasked to their extent, in proving your assertion, that water baptism was administered to all his disciples---that it was a necessary pre-requisite to communion---or that in any instance before his crucifixion, or in the grand and final commission to his disciples, Christ gave them authority for this purpose.

Having conceded the point as to the practice of Jesus and his immediate followers, you may wish to learn on what ground I now deny the validity of this rite as a positive institution in the Christian church. My reasons are at your service, and shall be given with as much method and plainness as my limited time will permit.

1. We find no direction from our Master of this import. The commission given to his disciples, Matt. 10 : does not contain a syllable on this topic, as has lately been conceded by a Baptist publication in this city. The omission is the more remarkable, as they were directed to preach as did the forerunner of Messiah, *The kingdom of heaven is at hand.* Nor have we any evidence, nor even intimation, that Jesus baptized with water, nor thus commanded his disciples ; while we have plenary testimony that he did *not* do either. Should you object, that nevertheless, the disciples did thus practise, the objection can have but little weight with any, and ought to have none, with those who so strongly contend for immersion in water as a positive ordinance. That Jesus submitted to the rite, is no more proof that the practice was to be perpetuated in his church, than that the ceremony of circumcision, to which he also submitted, was to con-

tinue as a symbol in the gospel dispensation. I am sustained by apostolic authority in asserting, that water baptism has no pre-eminence over circumcision, excepting that it is a brighter figure, as being nearer the opening of the gospel dispensation, to which both had reference. To justify what has been said on this point, read the testimony of Paul, Gal. 5 : 2, where he says, that those who are circumcised shall profit nothing by Christ: and yet the same apostle circumcised Timothy on account of the prejudice of the Jews. In 1 Cor. 1 : 14—16 the same apostle enumerates the few whom he had baptized, thanking God that he had baptized no more, for which he gives the following conclusive reason; "For Christ sent me not to baptize, but to preach the gospel." I inquire now, with considerable confidence—If baptism by water were an important seal of admission into the brotherhood of Christians, and the apostle obtained his knowledge of the gospel dispensation "by the revelation of Jesus Christ,"—why was this *important and positive institution* entirely omitted, or utterly disregarded ?—But our surprise increases, when we reflect on the immense field in which this faithful and fearless champion of the cross laboured, and the extraordinary success of his ministry.

We have seen that this apostle practised both circumcision and immersion in water, and that he disapproves both as being entirely beyond his commission. Can any man be led to conclude that this undaunted defender of a crucified Master would shun to declare or to perform a known duty ? Let the stripes, imprisonments, and the appalling catalogue of calamities which he suffered even to crucifixion, testify.

2. The baptism of John in water was a lively type and the immediate precursor of Christ's baptism in the Spirit, but a very different baptism, as shall be presently manifested. You have indeed assumed as

fact that these two form but one baptism; on what authority, let the scriptures determine. Water baptism was still considered as belonging to John's particular dispensation, and called by his name, even when the apostles used it. That this was the fact, even after the introduction of Christ's baptism, is evident by Acts 10 : 24, 25. where, speaking of Apollos, it is said, that he taught diligently the things of the Lord, knowing *only* the baptism of *John*. Now if the baptism of John and that of Chrrist were one, why call it after the name of the servant, rather than that of the Master ? Do you not perceive a force in the conclusion which is very difficult to obviate ? But the language of the text intimates another and a better baptism, and this intimation is made *certain* by the context. In ch. 19 : 2. Paul, having certain disciples, said to them, " Have ye received the Holy Spirit since ye believed ? And they said unto him, We have not so much as heard whether there be any Holy Spirit. 3. And he said unto them, Unto what then were ye baptized ? And they said, Unto John's baptism. 4. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe in him which was to come after him, that is, on Christ Jesus. 5. When they heard *this*, they were baptized in the name of the Lord Jesus."* The inquiry is now pertinent—Did Paul *re-baptize* these, (about twelve in number) with *water ?* or did he baptize INTO *the name*, *or power*, *or doctrine*, of Jesus Christ ? In short, was it an outward

* The blunders of the translators in this quotation are so palpable as to be discovered by a very slight investigation. No one will dispute that the use of that uncouth, and now obsolete word, *unto*, twice used in the 3d verse, is the same as that of *in*, employed in the 5th verse. All may not know, however, that the same Greek word is used in each instance, which is an obvious fact, and that its true sense is not given in either instance. See a subsequent note on the word for further light on this subject.

ceremony, an immersion of the body in literal water, or was it the baptism of the Spirit, an inward unction of the Holy One? If it were the former, why repeat the ceremony? If the latter, why should we still cleave to the *letter*, which cannot profit, rather than to the *Spirit* which giveth life? If necessity existed for another water baptism to succeed that of John, how many repetitions of the ceremony are necessary to constitute *one baptism* of which Paul speaks, Eph. 4: 5. and which no person of sound mind will deny to be the baptism of the gospel dispensation?

I come now more directly to the proof of this position by a recurrence to the language of scripture. And let us first listen to the testimony of John, recorded in Matthew 3, Mark 1, Luke 3, and John 1.

"I indeed baptize you with WATER unto repentance; but he that cometh after me is mightier than I, whose shoes I am unworthy to bear; he shall baptize you with the HOLY GHOST, [Spirit] and with FIRE."—"I indeed have baptized you with water; but he [Jesus] shall baptize you with the Holy Ghost."—"I indeed baptize with water—he [alluding to Christ] shall baptize you with the Holy Ghost, and with fire."—"And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not.---And I knew him not; but that he should be made manifest to Israel, therefore am I come baptizing with water. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him; but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Spirit."

I have quoted thus largely from the scriptures, that we may understand clearly the views of John as to his dispensation of water baptism, which he is careful to distinguish from that of Christ, which he denominates the baptism of the Holy Spirit. It is evident that the object of his mission was to point out Christ as the promised Messiah, the Shiloh, the Lamb of God who taketh away the sin of the world. That this was so considered by him, and that his dispensation was the close of the economy of shadows is obvious from his own confession---He must increase, but I must decrease. But the words of Christ relative to John and his mission are direct proof that *John's mission was only pointing to the gospel dispensation, not* IN *it.* "For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist; but he that is least in the kingdom of God, is greater than he." To the same point was the preaching of John---The kingdom of heaven is at hand. Should you object that the same is given in commission to our Lord's disciples, Matt. 10, the reply shall be given in the words of scripture. John 7, "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given: because that Jesus was not yet glorified."---Hence, no follower of Christ, or believer on him, could properly be considered as then *in* the kingdom of God, or gospel dispensation.

3. I shall endeavour to show in the third place, that the passages which you have cited in maintenance of the tenet, that immersion in water is Christian baptism, fall utterly short of your design. The first in order is Matthew 28: 19. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Should the translation, *in*, from the Greek word, *Eis*, be admitted as correct, I see no reason for conceding, that baptizing in the name, &c. authorizes any one to reduce these words into a mere form by calling them over the recipient of water immersion. I think not a vestige of testimony can be exhibited, either that this was the intention of the speaker, or scripture usage. When John the Baptist, speaking of Christ, says, He shall baptize you with the Holy Spirit, is the most remote hint given, of his own, or water baptism? Certainly not: nor does it any way intimate, that to baptize *with* the Spirit, is to call the name over those who were immersed in water. You perceive that I object in a previous note, to the translation *unto* and *in*, as neither consistent each with the other, nor with the rendering in other places, where the same Greek word is rendered *into*. In the Greek of Greisbach, the question and answer, Acts 19 : 3, stand thus: Εις τι ουν ε βαπτισθητε Into what were ye baptized? Εις το Ιωαννε Βαπτισμα, into John's Baptism. And, 5 : 5, it is said, they were baptized εις το ονομα into the name, &c. But to show, that the translators strove to put a false construction on these passages, relating to what they considered as a formulary, it may be sufficient to quote one or two of many passages, where they do thus render it, without any assignable reason for the variation, aside from their own prejudices, or the beck of a bigoted king, in the one case, and their regard to propriety in the other. 1 Cor, 1 : 12, contains the word twice, and is rendered *into* in each.

The baptism of the Ethiopian is frequently quoted as indubitable proof that immersion was the baptism used by Philip in fact, and that the terms thus used make this certain. True, but the term *into the water*, receives its whole force from *Eis*, the very word under consideration. Now, render this *unto*, and where is your strength? But is the *form* on which you

place so much reliance found in the mouth of Philip? Certainly not. That *design* is manifested in the translators, is evident from the fact, that in nearly, if not all the places where the term baptize can be *tortured* so as to lead one to suppose that water baptism is intended, though the baptism is most evidently spiritual, the word is rendered *in* or *unto*, but in other places, the word is correctly rendered.

But now that I am on the subject, permit me just to remark, that much has been said by Baptists, relative to the word *Baptizo*, which they state, on good authority, as not being translated, but merely receiving an English termination. They correctly impute this to the rule laid down for the translators by king James. In proving that baptism is immersion, they allege its use in places unconnected with baptism in water, as Christ's be ng *baptized*, or *immersed*, or *overwhelmed*, in sufferings. Let their own acknowledgment prove to them, that the term baptize, has no more necessary connexion with water, than with *fire*, or the *Spirit*, or sufferings, all of which are thus connected with the scripture use of the word. It is indeed hoped, that their prejudices may in future be so far tempered by modesty, as to prevent them from representing Christian baptism, which is that of the Spirit, as one with, or a part of John's baptism, which was administered several years prior to the day of Pentecost.

Direct Appeal.—He shall save his people from their sins. How? By his mercy he saved us, by the washing of regeneration, and renewing of the Holy Spirit, which he shed on us abundantly, through Jesus Christ our Lord. Who hath saved us, and called us—Baptism doth now save us—the answer of a good conscience, by the resurrection of Jesus Christ. He that believeth and is baptized, shall be saved. He that believeth on the Son, hath eternal life. Is John's

baptism the washing of regeneration—does or can it save from sin—or cleanse the conscience—or give one spiritual blessing? No. Was John a recipient of christian baptism? No. Was he in the kingdom of Christ, or gospel dispensation? No. Does immersion in water then in any manner contribute to the baptism of the Spirit? No: For we read of those who were thus baptized without it. Is it enjoined by Christ? No. It is not then christian baptism, and those who thus consider it, are looking for the living among the dead; they follow the shadow, but the body is of Christ.

The above citation has so important a bearing on the subject, that it was deemed necessary in this place. I now proceed with the argument.

To attempt the refutation of an opinion, before that opinion is understood, is foolishly to darken counsel by words without knowledge. Your impression from the citation is clearly this; that the disciples were to teach all nations—to baptize with or in water, using this form of words: I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. If this be its import, and it can be made obvious, either by the foregoing, or any other passage of scripture, I shall submit to its authority, publicly confess my former error, and ask for myself the performance of this rite.

Let us carefully examine this commission. Are baptism in water, and baptism *into* the name, &c. synonymous terms? No judicious man will publicly assert it. We see no authority for inserting *water* after baptism, and are not justified by the context in supposing that the least intention existed to have it so understood: nay, the passage in Mark 16: 16—20. which is evidently a parallel text, fully refutes the conjecture. Here again no element is mentioned, and it would be as correct to say that material

fire was intended, as material water. But the promise in the 17th and 18th verses shows what was the omission. *In my* NAME shall they cast out demons, [not devils] &c. And this idea perfectly corresponds with the characteristics of spiritual baptism, which is in demonstration of the Spirit, and of power. This is the baptism administered through the instrumentality of Paul, in the passage already quoted from the Acts, and is, I am well persuaded, the only baptism belonging to the gospel dispensation. That it is thus to be understood is made plain by 1 Cor. 1 : 14, and onward, written seven years after the passage in Acts, giving information of the baptism of *about twelve men* by Paul. If these men were baptized in water, and at one time, the memory of Paul must have been very treacherous, while writing to the Corinthians that he had baptized but Crispus, Gaius, and the household of Stephanus.

Having seen that water baptism was a peculiar dispensation committed to John as the last and greatest of the prophets—that it was *near*, but not *in*, the gospel kingdom—that it gradually receded as the baptism of the Spirit approached—that Jesus neither practised it, nor at any time commanded it—that Paul gave his voice against it—and that no form of words can amalgamate the two distinct, dissimilar, and unconnected baptisms into *one baptism*,—perhaps a further examination of the subject may be thought superfluous. Such, however, is not my impression. Of the correctness of this decision, let others determine.

It does certainly seem astonishing, that in full view of the texts already cited, and a vast number of others, some men will yet adhere to these "divers washings and carnal ordinances," which can neither cleanse from filthiness of spirit, nor make the comers thereto perfect as pertaining to the conscience—but it is still

more preposterously absurd, that the very substance of Christian baptism has been changed into a form of words, without having the power thereof. *In* [into] *the name of the Father, and of the Son, and of the Holy Spirit*—is not *once* used as a *formulary* in the New Testament, for the consecration of water baptism. This assertion may surprise you and others who have heard so much said of positive ordinances and unchangeable institutions---but a careful examination of the written word will convince you, that the truth of the declaration exceeds its novelty.

Finding that the subject has already occupied more space than was at first intended, I will now turn your attention to some passages which exhibit the distinctive features of Christian baptism, as contradistinguished from the dispensation of types and shadows, both in its manner and power.

Rom. 6 : 3 and onward. "Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death; [not in water] that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life,"—"Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin." What is to be understood by being baptized into his death, and planted together in the likeness of his death, is learned by the following: "For in that he died, he died to sin once; but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed to sin, but alive unto God through Jesus Christ our Lord."

The same idea is also conveyed in 1 Pet. 3: where, in speaking of Christ as being put to death in the flesh, but quickened by the Spirit—and referring to the eight souls saved in the ark, he says:—"The

LIKE FIGURE whereunto baptism doth also now save us, [N. B.] (not the putting away of the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ." Can water baptism do this?

Paul, speaking of circumcision, Rom. 2: 28, says: "He is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh; but he is a Jew which is one inwardly, and circumcision is that of the heart, in the Spirit, and not in the letter, whose praise is not of men, but of God." That circumcision and the dispensation of John were both to cease at the introduction of that more glorious dispensation to which they both pointed. Am I justified in this conclusion? Read and judge for yourself.

This epistle might be protracted to a much greater length, and illustrated by a multitude of scripture testimonies—but I forbear. That you may receive the baptism of that Spirit which leadeth into all truth, is the sincere wish of

Yours in the gospel,
JULIUS.

LETTER 7.

Dear Sir,—My intention has been, to close, as nearly as possible, every subject in the Letter in which it has commenced: a few remarks, however, connected with the last, have necessarily been reserved for the present number.

When John says, "And I knew him not; but that he should be made manifest to Israel, therefore am I come baptizing with water;" I think the fair import of the language is, I am come baptising with water, as

tbe precursor of him who shall baptize, not with my baptism, but with the baptism of the spirit, even Fire —the Prince of Peace, the promised Messiah. John preached as before noticed—The kingdom of heaven is at hand ; signifying that it was then near, even at the very doors. But where would be the propriety of saying, that it was at hand, if it has already come? But the grammatical construction of the sentence renders the fact evident, that the object of John, as before stated, was to point out to Israel, him of whom the prophets had long prophesied, the Messenger of the covenant. Therefore, for this reason—what reason ? One of two must be the reason, as only two statements are made ; viz. either on account of John's ignorance of his person, or for the purpose of pointing him out, as the Lamb of God, who was to take away the sin of the world. That his ignorance of the person of Jesus, should be the reason of furnishing John with a special commission, is too ridiculously absurd to merit a serious argument. That the purpose was, as already stated, remains the only rational method of obtaining any information as to the intention of the language. This must then be satisfactory. How he was thus manifested to Israel, is evident from the descent of the Spirit, and from John's testimony to those whom he immersed, to whom he declared that they should believe on him who was to come after him, that is, on Jesus Christ. Viewing the subject in this light, we see a good reason for the emphasis which John employs in speaking of water baptism, and the distinction which he endeavoured to keep up between his baptism of *water*, and the baptism of his successor, which was a spiritual ordinance.

I shall now claim the privilege of remarking briefly on the testimony of Jesus respecting John. "For I say unto you, among those that are born of women there is not a greater prophet than John the Baptist;

but he that is least in the kingdom of God, is greater than he." The kingdom of God, as here used, will be considered as the gospel kingdom. You will not readily contend, that the greatest of prophets was spoken of as an outcast from the kingdom of glory, most surely. The point *must* be granted, that Christ here spoke of the gospel dispensation on earth. The conclusion then is, that if the *least* in this kingdom were greater than this prophet, John was not in the dispensation of which we have spoken. But, in carefully noting the phraseology, another consideration may claim a moment's attention.—I have no wish to spiritualize every sentence of scripture, but shall for the present remark merely, that in the figurative language of scripture, *women* and children are used to denote weakness.—Thus, in Isa. 3 : 4, 12, the prophet says—"And I will give children to be their princes, and babes shall rule over them. As for my people, children are their oppressors, and women rule over them. O my people, they which lead thee cause thee to err, and destroy the way of thy paths." Viewed in this light, is it unreasonable to presume, that Christ referred to John as belonging to that dispensation which was soon to be dissolved for the weakness and unprofitableness thereof? This, you will perceive, is merely brought as a corollary----the evidence is perfect without it.

While noticing Mark 16 : 17, in the previous letter, I have put *demons*, rather than the term *devils*, because *daimonia*, not *diabolos*, is the word used in the original; and I am sustained by the highest authority in saying, that "All the diseased, whom the Lord healed, are said to have been oppressed by the devil." Devil, Satan, and Demon, are terms used to denote an adversary : thus Paul speaks of himself as having a thorn in the flesh, an angel-adversary, to buffet him, or as it is rendered in the common version, a messen-

ger of Satan. "The best commentators suppose that the bodily affliction, or thorn in the flesh, here referred to, was some paralytic symptom." "*Satan*, is the personification of the principle of opposition: diseases are often attributed to Satan, not because the devil is, or was supposed to be, the author of them; but, because they are destructive to health, ease, and enjoyment." Im. version. Note Luke 13. But to convince you that the belief in demons, or the spirit of departed, evil minded people, as the cause of distressing maladies both mental and bodily, continues to this day, I shall quote part of a joint letter from certain missionaries at Bombay.

"When the cholera made its appearance in this region, about four months ago, it first lighted on that people. In a few days, one hundred and twenty persons died. The heart-sickening scenes which were exhibited during that season, were unparalleled. The sick and the dying were brought into the presence of the village god, and there beaten with rods, under the impression that the *demon, that is, the disease*, would be driven from them, while men and women, in the midst of a great assembly, were seen dancing in the most wild and furious manner, shaking and falling into trances, pretending to receive the god into themselves, and then promising health and safety to all who would implicitly trust them, and pray well for the supposed benefit." You may see from this, that changing the word devil to demon, is not only consonant with the original, but that its application is precisely as it was originally understood, and as some continue to understand it, even to our own day.

I wish you, Sir, distinctly to understand, that nothing but the strongest testimony against the use of water baptism, as a rite belonging to the Christian dispensation, has led me to the present conclusion. I was taught in my juvenile years, that Pedo-baptism

was correct. This you disallow, notwithstanding the fearful odds in numbers, pitted against you. I was afterwards persuaded that immersion on a profession of faith, was the only proper mode of baptism. More study, and a deeper research of the Scriptures, with a determination to follow the light of truth, wherever it might lead, has landed me where you now find me, a believer in the one baptism of which an apostle speaks, viz. the baptism of the Spirit. I have no interest to maintain, no antipathies to gratify, and not a solitary motive to differ from you, save a desire to conform as nearly as possible, to the oracles of God. Under all these circumstances, and in full view of the whole testimony afforded, whether I have written with a single eye to the elucidation of truth---judge ye.

I now turn to the examination of the quotations with which you have favoured me, though for want of room, I cannot now take them up in the order which you have cited, and I had intended. Mat. 10 : 15, and its corresponding text, Mat. 11 : 24, will come first under examination.

"Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for this city." "But I say unto you, That it shall be more tolerable for the land of Sodom, in the day of judgment, than for thee."

The first idea generally gathered from these passages, is, that as the inhabitants of Sodom and Gomorrah are *now** "suffering the vengence of eternal fire,"

* In the Christian Secretary, No. 44, in a piece under date, "Hartford, Nov. 20, 1826," headed "*Outrage*," is the following—"Sodom and Gormorrah, and the cities of the plain, *whose inhabitants, the Scriptures declare, are* NOW *suffering the vengeance of eternal fire.*" It may be permitted us to ask, if the inhabitants of Sodom and Gormorrah have *now* suffered for ages, and are *still* suffering, on account of their transgressions, what have they to do with a *general judgment?* do they come out by a writ of habeus corpus,

in which they have been suffering for ages, and in which they are to be tormented while Jehovah shall reign---those who should reject the christian dispensation, were to suffer the most intense tortures of an endless hell, deemed proportionate to the greater degree of light against which they transgressed. This idea appears to be strengthened by the context. "And thou, Capernaum, which art exalted unto heaven, shall be brought down to hell." I think no person will contend for a more rigid understanding of this text than is contained in the last quotation. Let us scan it, and, if possible, determine its meaning. No person will deny that heaven and hell are here used in contrast. Heaven denotes the pinnacle of elevation in which they stood in point of privilege. All admit this; what then is the contrast? Ans. That they sunk proportionally low on account of their stubbornness and disobedience. Of *hades*, the Greek word here rendered *hell*, the learned and critical Dr. Campbell thus speaks: "In my judgment, it ought never in scripture to be rendered hell, at least in the sense wherein that word is now universally understood by christians." The corresponding Hebrew word is *sheol*, 'which signifies the state of the dead in general,' without the least regard to their happiness or misery. Darkness and silence were the two prominent ideas attached to this word, and "to this the

to inquire into the cause of their imprisonment? Then they *may* have suffered wrongfully. If they *rightly* suffer, why make a *formal judgment*, on those who are already judged, condemned, and in the present endurance of their punishment! But the Scripture neither says, nor *intimates*, that they are NOW suffering the vengeance of eternal fire. To the man who can show the reverse, I promise a Ten dollar Bible, to be paid the hour in which he can produce it. I repeat, the expression in the Secretary is false, and Mr. Robins is now publicly admonished that he has *wrested the Scriptures*, and handled the word of God *deceitfully*. I am *personally responsible* for the assertion, as may be ascertained at the office of the Religious Inquirer.

word hell, in its primitive signification, perfectly corresponded; for at first, it denoted *only* what was secret or concealed." So much then for the contrast, which was perfectly familiar to the ancients, by whom this mode of contrast was understood to signify as great a depth *under* the surface of the earth, as the material heavens are *above* it. That nothing more was meant by this contrast than temporal calamities, is evident by the close of the 23d verse.

"For if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day."

But it may be necessary here to obviate an objection. "*The* day of judgment" is supposed to refer to some time yet to come, called *the general judgment*, at which time all God's intelligent offspring are to be assembled, and receive sentence according to works, notwithstanding the current sentiment that those who shall be saved, deserve to be damned, in the common sense of this word. Without entering into the argument at present, I seriously ask you to inquire into the scriptures, for the truth and consistency of the sentiment, remarking, however, that "a day of judgment" would be a better translation. The judgment day of Sodom was long anterior to that of Judea, which Jeremiah describes in Lam. 4 : 6—"For the punishment of the iniquity of the daughter of my people is greater than the punishment of the sin of Sodom, that was overthrown as in a moment, and no hands stayed on her." As no possible room is left for cavil, as to the *excess* of punishment inflicted on the cities of Judea, over and above the punishment of the Sodomites, it may be well to ascertain in what the difference consisted. The prophet, speaking of Sodom, says it was destroyed, 'as in a *moment*, and no hands stayed on her.'

But in visiting the iniquity of the daughters of Jer-

emiah's people, the hands of the Romans 'stayed on her,' from the 14th of April, to the 8th of September, "when the siege terminated, leaving Jerusalem the subject of a thousand prophecies—destroyed by the flame, bleeding on every side, and sunk in ruin and desolation." How well the dreadful catastrophe of the destruction of Jerusalem, and the dispersion of the Jewish nation, agrees with the prediction of Jeremiah, let those who choose to read this fourth chapter of the Lamentations determine. But in reading this, it is not possible to miss the fact, that the "day of judgment" for this guilty people, was at the time to which I allude, and that temporal calamities, sufficiently dreadful indeed, filled up the cup of affliction for this devoted people. Thus the tongue of the sucking child cleaveth to his mouth for thirst—children ask bread in vain, those who had fed delicately were to be desolate, and those who were brought up in scarlet, to embrace dunghills. After this description, comes the text already cited; but the prophet does not stop here. He describes their visage as black, and their skin cleaving to their bones, two marks of famine, and gives his testimony in favour of the state of those who are slain by the sword, rather than of those who are slain by hunger; and finishes the appalling description of these dreadful calamities, by declaring in the energetic language of prophecy—"The hands of the pitiful women have sodden their own children; they were their meat in the destruction of the daughter of my people." Here then is the punishment of a people which is greater than that of Sodom. But why was all this? See 5 : 13.—"For the sins of her prophets, *and* the iniquities of her priests, that have shed the blood of the just in the midst of her." Now turn to Mat. 23 : 34, to the close, and answer me, whether these passages do not perfectly correspond, and whether the records of the siege and sacking of Jeru-

salem, do not so completely coincide with the comparative prediction of Jeremiah, as to settle an indisputable fact, that the destruction of Jerusalem was the fulfilment of the prophecy. The judgment day of Judea was indeed dreadful beyond all which had preceded, or which would succeed it—*but the whole was temporal suffering*. Much correlative testimony, and many corroborating facts might be introduced in confirmation of these arguments, but close attention to the subject may convince any rational man that I have always brought forward sufficient of both to sustain the argument.

Yours in truth,

JULIUS.

LETTER 8.

Dear Sir,—I am certainly gratified by some of your remarks on my last production; more especially, because I perceive that your candour has in some measure triumphed over long cherished prejudices. Perceiving, however, that some of these ancient prejudices are so deeply engraven on your mind, as still partially to obscure the mental vision, I shall now pursue the subject further. You fairly grant that the Bible does not directly declare the Sodomites to be *now* suffering the vengeance of eternal fire; but yet contend that it is fairly inferred—and how? "By the current understanding of Jude 7." But are you willing to abide by the current understanding of the christian public respecting the article of baptism? You certainly are not; for, judging by the tenor of your latest epistle, you are even now prepared to renounce water baptism altogether. But let us examine this passage which is supposed to relate the condemnation

of the multitudes composing "the cities of the plain" to interminable burnings.

"Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire."

Be pleased now to accompany me in a comparative view of this language. Giving themselves over—going after—suffering the vengeance. Here *giving*, *going*, *suffering*—are used in the same tense, without a distinguishing word which can even be wrested to imply any difference in their application. You cannot deny the inference; if this passage intimates that they are now suffering, it also intimates that they are now giving themselves over to fornication, and that they are now going after strange flesh. The absurdity of the latter propositions is too palpable to escape notice---that of the former is not less so, for they are indivisible, and nothing but the "current understanding" on which you rely for authority, continues to shield it from absolute contempt.

But you urge that they are set forth for *an example*. —Granted; but how are they an example? Can the sight, or hearing, or any other sense, take cognizance of the sufferings of those who occupy nameless regions, where pain must hold the sceptre of empire while God shall continue to exist? No. Man has not seen, man has not heard, and man has not felt it. *God has no where revealed it.* The imagination of man has conjured up this and other phantoms; the metempsychosis, or transmigration of souls, has been *current* among tens of thousands; it is current still; the belief in possessions by evil spirits has been sufficiently current in our own country to disgrace it by the stain of innocent blood, and the prolific fancy of enthusiasts in all ages, has given currency to numer-

ous and abominable absurdities. But the source of these currents is not inexhaustible. Truth is older than error, and will finally triumph : as darkness recedes before the rising sun, so will ignorance and superstitious fear disappear the light of that divine knowledge which is destined to visit the children of earth, until all shall know the Lord, and rejoice in his salvation.

But we will return more directly to the subject. The common understanding of Jude 7. as already shown, affords no *example.* That of which we have not any knowledge can afford neither precept nor example ; it can neither warn the vicious to depart from iniquity, nor encourage the virtuous in a right course. If the import of this citation be that for which you evidently contend, it is perfectly nugatory as an example. That it is not submitted to the perception of our faculties, is perfectly demonstrable ; but even this is not more indubitably certain, than that we have neither divine nor human testimony, on which the general opinion of this text can find a resting place. You would undoubtedly inquire, on this ground, What then are we to understand by the text, and how apply it as an example ? I answer, first, the destruction of these cities is set on high in history : and, secondly, the bituminous earth on which these cities stood, *continued to burn long after the days of the Apostles.* It was under these views of the subject that Jeremiah wrote in Lam. 4 : and that Ezekiel, in his 16th chapter, reproves Jerusalem. It requires no strained and unnatural exposition of this verse to find the example ; on the contrary, a perversion of the sense, completely obscures the example behind the fog of traditional lore. The example was truly terrible, but far less dreadful in its nature than was that of Jerusalem, as stated by Jeremiah and Ezekiel, and fully confirmed by Christ.

Relative to the phrase *eternal fire*, it signifies no more than the fire of the age, aionion fire. This has no possible allusion to another state of existence. If the cities of the plain were destroyed by fire, why need we carry the idea any further? We certainly read of no other fire than that in which their bodies were consumed, nor do the scriptures say or intimate that they are now in a *conscious* state of existence. Let who will, prove by the Bible, the reverse of this position, before he pretends to fix the particular situation of the Sodomites. I hardly need say to you, that suffering implies consciousness. Neither Moses, nor Jeremiah, nor Ezekiel in the Old Testament—nor yet Jesus Christ nor Jude in the New Testament, notice such a catastrophe as that to which you advert. The scriptures speak of them as being overthrown, and suddenly destroyed; but of their after-state, not a lisp is known, save that which relates to their final restoration. Let us then have the modesty to receive the testimony as we find it, not striving to be wise above what is written. Having in vain called upon you to show that eternal life is so used in the scriptures as necessarily to point out another state of being, I waive the further consideration of *this* topic until convinced by facts and counter-arguments that the position already taken is untenable.

Having occupied room which would necessarily exclude a portion of the next subject under contemplation, the remainder of this number will be occupied by additional remarks on the subject already partially examined in a former, as also in the present Letter. You are aware that the cases of the antediluvians, the Sodomites, Judas Iscariot, and probably some others, have been considered as not only desperate, but absolutely out of the pale of possible salvation. I shall now endeavour to show that the people of whom we have lately been speaking are not in this

forlorn situation. Should I succeed, it is left with you to say by what facts, or by what arguments, the utter and irreparable destruction of *any* can be proved.

You will probably recollect that Jeremiah declares the punishment of Jerusalem to be *greater* than that of Sodom. Let this fact be well kept in memory. It cannot be necessary to bring evidence to show that Sodom and Gomorrah were destroyed by fire, nor that Jerusalem was desolated by intestine divisions, by famine, by the sword, and finally, by being sacked and plundered by the Romans.—It is hence evident, that the momentary sufferings of the inhabitants of Sodom, though severe while they lasted, were less dreadful than the complicated and protracted distresses of Jerusalem. No train of argument is required to prove this. Every person of observation must easily be satisfied, that the punishment of the latter was more intolerable than that of the former, and that the weight of the Roman hands which remained on the "devoted city," made the afflictions of the Jews far more dreadful than the sudden destruction of Sodom. Without looking into a future state, therefore, we see the fulfilment of Jeremiah's prediction. And why should we labour to find it renewed and augmented in another state of being? Are we sure that this prediction must necessarily fail unless it be met by a double accomplishment? If so, where is the proof?

But in referring to the account of Moses, Gen. 19: 16, 17, we find that Lot was preserved from the destruction which came upon the Sodomites, and that the destruction was a temporal calamity. This we learn from Jeremiah who speaks of the punishment of Jerusalem as exceeding that of Sodom. Does endless suffering in eternal fire, according to your theory, bear the *superlative degree?* If so, your ministers

would do a service to the world by quoting chapter and verse for the maintenance of this tenet.

Notwithstanding the greater wickedness, and the more dreadful punishment of Jerusalem, the prophetic eye of Isaiah saw through the vista of ages the return of that devoted, yet beloved city. "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand, double for all her sins." The 3d verse of this 40th chapter, points to the time of our Saviour's appearance for the fulfilment of this prediction. That Christ referred to the same event, is too evident to be denied by those who will examine his awful denunciations against the capital of Judea. Reasoning analogically, then, is it not clear, that if the favour of God abounds to the dwellers in that sinful city, laden with iniquity, the inhabitants of Sodom, who are described by Ezekiel as "more righteous than" the Jews, shall enjoy the smiles of Deity, notwithstanding their sudden overthrow?

But analogical reasoning, however fair and conclusive, is not the sole support of this belief. The words of prophecy render the proposition *certain*. And let it be remembered, once for all, that all this array of scripture and argument, is set in opposition to a tenet which rests on no better authority than current opinion—a meteor which always eludes the grasp—a mere shadow of a shade. But however fanciful may be the origin of those vain imaginations which "lead to bewilder and dazzle to blind," still, as the *effects* are painful, both duty and inclination call on us to use the most efficient means for the removal of the cause. Having already quoted scripture as the foundation of legitimate and conclusive argument, it will now be used as direct and positive testimony. See Ezek.

16 : where the prophet, in speaking of the judgments which were to be poured out upon Jerusalem, and their ultimate return to the God of their salvation, uses the following, and other similar language :

" When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then *will I bring again* the captivity of thy captives in the midst of them." ☞Some years ago a clergyman in New York, to escape the unavoidable conclusion of the language, declared it was written *ironically !* Let those who would reiterate such a sophism, read the whole chapter, but especially the following :—" For thy sister Sodom was not mentioned by thy mouth in the day of thy pride. For thus saith the Lord God, I will deal with thee as thou hast done. Nevertheless, I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant. Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger : and I WILL give them unto thee for daughters, but not by thy covenant. And I will establish MY covenant with thee ; and thou shalt know that I *am* the LORD."

Remember—" I will deal with thee as thou hast done." Did the Jews ever confer the curse of endless misery on any portion of God's creation ? But, here is the direct testimony. To rebut this will require what you can never produce—*better and counter evidence.* Yours truly,

JULIUS.

LETTER 9.

Dear Sir,— If you please, we will now return from the digression occasioned by your scruples, and examine Mat. 8 : 12. "But the children of the kingdom shall be cast into outer darkness ; there shall be weeping and gnashing of teeth." The following is the translation of this passage in the improved version, by Mr. Kneeland, and is, I think, rather an improvement on the common version. "But the sons of the kingdom shall be thrust out into darkness, and there shall be weeping and gnashing of teeth." I have not noticed the difference in the mode of *rendering* this citation, because I conceive the *sense* to be different, but because the language is more intelligible. In the common translation, different editions vary in the word *outer*, which is frequently rendered *utter*. But let us examine the text in such a manner as to find the sense, and if possible ascertain its true meaning.

You are already aware of my mode of investigating a text by its context. The utility of this method is too obvious to need a remark on the present occasion. What then, says the context?

"And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me : and I say to this *man*, Go, and he goeth ; and to another, Come, and he cometh ; and to my servant, Do this, and he doeth *it*. When Jesus heard *it*, he marvelled and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. And

I say unto you, That many shall come from the east and west, and shall sit down with Abraham and Isaac, and Jacob, in the kingdom of heaven."

After this comes the text---"But the children of the Kingdom shall be cast into outer darkness: there shall be weeping and gnashing of teeth." That here is a contrast, and a great one, is obvious, and our business is to learn in what it consists. The difference seems to obtain between the *many* who shall come from the east, and the west, and the children of the kingdom. Who are thus designated we can easily learn from the scriptures.

Respecting the apostacy and rejection of the Jewish nation, our Lord spake many parables. It was an event, to which, merely as a Jew, he looked with the most intense interest. It lay near his heart, and was the frequent theme of his discourses. The parables of the vineyard, the talents, the labourers, the marriage feast, the ten virgins, the sheep and goats, the prodigal son, the unjust steward, the rich man and Lazarus, and a variety of others, are all examples of the prediction of this event, and a little attention to our subject will exhibit the same information. In the parable of the vineyard, our Lord says to the Jews, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." In the parable of the marriage feast, after the king had ordered the man without a wedding garment into darkness, it says, "there shall be weeping and gnashing of teeth." The commencement of this parable states, that the kingdom of heaven is like to a certain king, which made a marriage for his son. That the kingdom of heaven here signifies the gospel dispensation, is too evident to admit a cavil. Here, then, see the *kingdom* from which the *children of the kingdom* were to be ejected. Christ "came to his own, and his own received him not." He was a Jew, and the Jews were his own

people. The Jewish church was a vine of God's planting, but they made void the word of God by their traditions, and brought down on their guilty heads the woes denounced by Christ on their chief city.--- "O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not. Behold, your house is left unto you desolate." When the king learned that those who were first bidden, refused to come, he "sent forth his armies, and destroyed those murderers, and burned their city." How well this agrees with the fate of the Jewish nation, you need not to be informed. Nor need I to advise you, how exactly the conduct of those invited to the marriage feast corresponds with the character of the Jews, and the usage which the primitive apostles received at their hands.

"Wherefore, behold, I send unto you prophets, and wise men, and scribes: and *some* of them ye shall kill and crucify; and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city: That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation."

A question is now pertinent. If all the blood of martyrs which had been shed on the earth were to be required of that generation, in what was the retribution to consist? I am not ignorant of what will be answered, but is it correct? Shall we receive the dictum of man's wisdom, or shall we leave it to be answered by him who made the prediction? *We* prefer the latter. What then is it?

"Behold, your house is left unto you desolate.—For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord."

Jerusalem was to be destroyed, and the inhabitants of Judea were to be scattered among all nations. The city was to be made desolate, and no man dwell therein, and all for the iniquities of the people. It was to be a hissing and a reproach, and a by-word, and the nation scattered and peeled. But was this all? Yes, for the time is yet to come, when they shall say, "blessed is he that cometh in the name of the Lord."—I speak this with confidence, because the word TILL is never used in predictions of this nature, but in the affirmative.

The darkness into which the children of the Kingdom were to be cast, is undoubtedly the darkness of mind in which they grope to the present day; for "blindness in part has happened to Israel, until the fullness of the Gentiles be come in." He who is in a state of blindness, is most surely in darkness; and he that is *outside* the present blessings of the gospel covenant, is in *outer* darkness. When the master of the house, Jesus rose, and shut to the door, the Gentiles were *within*, and the Jews were shut *out*: and this sentiment is clearly expressed in Acts 13.

"And the next sabbath-day came almost the whole city together to hear the word of God. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, *saying*,

I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth."

When Stephen rehearsed to the Jews the iniquities of their fathers, and their own stubbornness, what was the effect? Read and learn for yourself.

"Ye stiff necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers *did*, so *do* ye. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers. Who have received the law by the disposition of angels, and have not kept it. When they heard these things, they were cut to the heart, and they gnashed on him with their teeth.

"They gnashed on him with their teeth." Now I need not inform you, that this *gnashing* of teeth was in this world—No one can be weak enough to dispute it. That the people who conducted so foolishly were in mental darkness, is not, and I trust will not be, a contested point. Then here is an example of *a* people or *the* children of the kingdom, in a state of darkness, outer darkness, and *gnashing their teeth*—and all in this state of being where sin and misery exist, and of whose existence we can take cognizance. But to show conclusively, that the darkness and gnashing of teeth relates to the situation of the Jews, in this world, I refer you to Luke 13, where our Lord clearly points out to us the situation of the Jews, when the gospel shall spread into Gentile countries.

"When once the Master of the house is risen up, and hath shut to the door, and ye began to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say,

I tell you, I know you not whence ye are; depart from me, all *ye* workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you *yourselves* thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And behold there are last which shall be first, and there are first which shall be last."

By the Master of the house, we must evidently understand Jesus Christ, and by his being *risen up*, his resurrection. Having then closed the Mosaic dispensation, and opened the gospel kingdom, which should be preached to every creature, and the Jews not being prepared to receive a suffering Messiah, the door was shut against them, and opened on the Gentiles, agreeable to Paul's declaration, already quoted. The reason why the Jews did not then enter into the gospel kingdom, is thus expressed by Paul. "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth." And again:—

"What shall we say then? That the Gentiles, which followed not after righteousness have attained to righteousness, even the righteousness which is of faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because *they sought* it not by faith, but as it were by the works of the law. For they stumbled at the stumbling-stone; As it is written, Behold, I lay in Sion a stumbling stone and rock of offence: and whosoever believeth on him shall not be ashamed."

Perhaps enough has been said to satisfy your mind on this subject, but I shall suggest another consideration which seems to me of some consequence. After stating that men should come from the east, west, north and south, and sit down in the kingdom of God, he adds, "And behold! there are last which shall be first, and first which shall be last." You are aware that the Jews were the first people chosen for the depository of God's name—the first which composed a church to his praise. Proud of this privilege, they abused his mercies and considered themselves the only people to whom God would grant a revelation. Their privileges were great, as declared by the prophets and apostles, and are summed up by Paul in the following words;

"What advantage then hath the Jew? or what profit *is there* of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God."

They were therefore the *first* nation whom the Lord chose of all the nations on the face of the earth, as the medium through which the knowledge of the true God was revealed to the world; but being rejected through unbelief, from the gospel economy, the Gentiles, who had been *last*, became *first*, and thus the *first* became the *last*, under the new order of things. But that this change in the order of preferment had no bearing on the final state of the two sorts of people who are thus contra-distinguished, is evident by the declarations of a Jew, who was once known as the most violent persecutor of Christians. "I say then, Hath God cast away his people? God forbid." After cautioning the Gentiles not to be wise in their own conceits, on account of the partial blindness of Israel, and stating that this must continue until the fulness of the Gentiles should come in, he adds; "And so all Israel shall be saved, as it

is written : There shall come out of Sion the deliverer, and shall turn away ungodliness from Jacob : [why ?] For this is my covenant with them when I shall take away their sins." It is thus in the gospel economy, that those who had been first should be last, and the last first. How you, or any other person, can impart to the words under consideration any other meaning, I know not. Would you say, that the children of the kingdom, were the devil's property, where is your proof? Comparing carefully what has been committed to paper in much haste, and weighing the whole subject in the even scales of candour, you will not venture to view it in any other light. Abundant testimony to the same purpose is at hand, but what has already been advanced appears to me sufficiently ample to settle the difficulty in your mind. I will just observe, however, that as the *fulness of the Gentiles* includes our nation, we may rest satisfied that we are not the children of the kingdom noticed in the text. But lack of time admonishes me to forbear.

Yours in the Gospel,

JULIUS.

LETTER 10.

Dear Sir,—In re-examining your Letter, I perceive a citation to which I have not yet attended; viz. Mat. 3 : 7, "O generation of vipers, who hath warned you to flee from the wrath to come." The great question is, Whether the expression *wrath to come*, necessarily implies that the wrath so expressed is manifested and endured in any other world than this? If it do, then let it be exhibited, and all controversy on the tenet of misery in a future state of existence, will immediately cease. But analogy, and common usage, not only

among ourselves, but in scripture language, contradicts this use of the phrase. The prophets, and the Baptist John, testify of him who was *to come*—to come where? Ans. *To come* to his own, who did not receive him. But it is entirely a work of supererogation, to attempt the proof that two and two are four, and precisely as useless would be the labour, to maintain that the phrase does not, either in common parlance, or scripture usage, necessarily imply any thing *beyond* the present state of being. Of itself, therefore, it proves nothing, nor can it prove any thing, to the purpose to which you would apply it, without the most perverse obstinacy in the use of terms—and a pertinacious adherence to a tenet, at the expense of unquestionable and irresistible facts. Under these circumstances, you must perceive, that for the support of the tenet to which you consider it as pointing, it is worse than useless. Perhaps you will be disposed to inquire, to what then does it point? I answer, to me it is obvious, that it points to the wrath which should come upon the land of Judea, and especially upon Jerusalem. My authority is founded on the scripture use of the term wrath. Thus in the Gospel History by Luke, ch. 21:

"For these be the days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child and to them that give suck in those days! for there shall be great distress in the land, and *wrath* upon this people."

Now what was the wrath which should come upon that people? Answer.

"And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

We have now seen in what that wrath consisted, and we have seen that it should continue *until* the

times of the Gentiles should be fulfiled; and in the eight succeeding verses, we learn that the highly figurative language of the east, is used to describe the events which were *coming on the earth.* The coming of the Son of man in a cloud with power and great glory, was a sign that the Kingdom of God, or gospel dispensation, was nigh at hand. The time, however, was completely settled, as appears by the 32d verse, and applied to that generation in which the Messiah predicted, in the days of the Apostles, and at the destruction of Jerusalem, as is most couclusively settled by the 20th verse.

"And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh."

In this verse the token is given, which should precede the desolation of Jerusalem, or the manifestation of that wrath which is noticed in the text. In the 21st verse a caution is given, the reason of which appears in the 22d---for there shall be great distress, and wrath upon *this people-* This people, was the Jewish nation, as is too evident to admit a controversy. But still you may inquire, how were any to escape this desolation? Most clearly, the belief of this testimony would lead them to follow his direction—to flee from Judea, as did the primitive believers, who remained at Pella, while the unbelieving Jews in attempting to save their lives, lost them, in the dreadful horrors of the siege. What more is wanted to evidence that the wrath mentioned in the text, was to be executed at the time and place to which I have already alluded? The language of the context does not warrant any other interpretation. Let us then leave these vain imaginations, and cleave to the fair and obvious meaning of scripture, as interpreted by scripture. Seeing then that *these* days of vengeance to which Christ alluded, were then present, and that

the fulfilment of all things written by the prophets were to come upon that people, I now ask, in my turn, what has that event to do with us, except as matter of history, and a proof of the divine authority of our Saviour's mission?

In examining the correspondent account of this declaration given by Mark, we learn that the discourse was delivered to four of his disciples, and that *privately*. See Mark 13: 3, 4.

"And as he sat upon the mount of Olives, over against the temple, Peter, and James, and John, and Andrew, asked him privately, Tell us, when shall these things be? and what *shall be* the sign when all these things shall be fulfilled?"

It thus appears, that the text is not part of a general discourse, but merely a portion of his answer to a few of his followers, and specially intended for their instruction. How this can be pressed into the service for which you have cited it, is for you to answer. No important tenet can claim support on so slight a foundation, with any prospect of success. If the indolence of our fathers has prevented them from examining into these subjects with due caution, I trust a spirit of inquiry is now awakened, which will redeem our race from the slavery of mind by which our ancestors have been enthralled.

Yours in truth,

JULIUS.

LETTER 11.

Dear Sir,—I have just received yours of the 24th inst. containing the *remnant* of your opposition to the doctrine of Universal Benevolence. But I ask you, nay, I entreat you to introvert the mental vision, and

to say, in an exchange of circumstances with the Jews, whether you would not repeat the language of Cain—"My punishment is greater than I can bear." Well may they use this language, and add, what sorrow is like to my sorrow? From the days of the Apostles to the present age they have been hunted and peeled, banished and persecuted, a bye-word and a reproach: nay, are they not to this hour, in our own enlightened and liberal country, a proverb in the mouth of fools? Add to this, the unparalleled sufferings which came upon *that generation* to which John alluded, and view it, as you ought, in a national point of light, and you will no longer be disposed to consider the wrath mentioned in Mat, 3: 7, as having the least connexion with any other subject than the destruction and dispersion of that stiff-necked and rebellious people.

But I shall add a few words to strengthen the position in Letter 10, to which your attention is particularly invited. The intimation of *wrath to come*, was made to *Jews*, as are a very great portion of the threatenings in the New Testament, without any *general* application to men as sinners. But to this I have before alluded, in noticing the parables of our Lord, which most obviously refer to the same event. Little therefore now remains, but to adduce further proof, that the phraseology of scripture justifies the views already given on the subject.

That Daniel alludes to this very event, has already been shown at large, by comparing Daniel 12: 1, with Mat. 24: 21, on a former occasion, and the coincidence of language used in other portions of scripture will now be noticed. Paul, in his first Epistle to the Thessalonians, 2: 14—16, says—

"For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they *have* of the Jews: Forbidding us

to speak to the Gentiles, that they might be saved, to fill up their sins always: for the wrath is come upon them to the uttermost."

You will be pleased to bear in mind the expression of Daniel, "and there shall be a time of trouble, such as never was since there was a nation, *even* to that same time: and at THAT TIME thy people SHALL BE DELIVERED, EVERY ONE *that shall be* found written in the book." That this prediction met its event at the destruction of Jerusalem has been fully shown in a former paper, as already noticed, and is corroborated by the expression of our Saviour, which adds to the description of Daniel, as to the distresses of the time, by saying, "Except those days should be shortened, there should no flesh be saved." Such was the frantic zeal, the stubborn valour of the Jews, that neither famine, nor pestilence, nor intestine division, could open their eyes to the utter ruin of their city, till their destiny was read by the flames of their temple. Of the causes which shortened the horrors of the seige, and *saved some* from rotting and burning in Gehenna, with the immense number of their fellow citizens, it is not now necessary to speak.

Those who were written in the book, the believers in Jesus, escaped to a place of safety, and were *every one delivered.* But it is time to attend more particularly to the words of Paul. Speaking of the near approach of the dreadful catastrophe, he says, "the wrath is come upon *them* to the *uttermost.*" *What them?* the Jews, as is obvious by the construction of the passage. The Thessalonians are represented as followers of the churches of Judea, and suffering from their own countrymen, the same as did the believers in Judea from the unbelieving Jews. These Jews are next described as killing the Lord Jesus, and their own prophets, and persecuting the apostles, and of

these people it is said, that "the wrath is come upon them to the UTTERMOST."

Having already seen that repeated prediction of of ruin and distress were appropriated to *this people*, and to the then existing generation, we will look at their correspondence of character. "Wherefore, behold, I send to you prophets and wise men, and *some* of them ye shall KILL and crucify; and some of them shall ye scourge in your synagogues, and PERSECUTE them from city to city." This then is the character of those on whom the wrath was coming to the uttermost, and it applies to the Jews as a nation, and to them *alone* in all its length and breadth. Here then is the description of the worst people on the face of the whole earth, and of the wrath which should come upon them to the *uttermost*. They were exalted to heaven, and for their transgressions were thrust down to hell. Their privileges were many; and the abuse of these privileges brought on them quick destruction. And, as they excelled all other nations in their iniquities, so was their punishment greater. (See Lam. 4 : 6.) Nay, they stand alone in their sins and in their punishment. They were a sinful nation---a seed of evil doers---a people laden with iniquity, and they are yet without parallel in punishment. The time of trouble which came upon them exceeded all that had been inflicted on a nation, and Christ declares that it should exceed all in after time. But as Paul declares it was the infliction of wrath to the greatest degree, by the term uttermost, no room is left for a punishment in a future life beyond the superlative degree, which has already been experienced in this state of being.

You will observe that a number of texts still remain unnoticed. They are those which have already been examined in this publication, and need not another investigation, until the views heretofore given of them

shall be called in question. The means are in your hand for the information which you ask respecting them. The rich man and Lazarus will be the subject of the next, and on one account, may be the most interesting.

Yours in truth,

JULIUS.

LETTER 12.

[The 12th and 13th Letters embrace much more matter than was contained in the original, and are therefore considerably longer. As they are contained also in the Light of Truth, some little difference will be perceived in the diction.]

That Sheol, Shaal, Shaul, or Saul, which is the same word in a different dress, should signify a place of never-ending torment, requires *proof*. Inference, unless the grounds of inference are immutable, amounts to little. Where the importance of inference relates to the greatest possible consequence, analogy must be obvious, and the conclusion irresistible, ere we can give it credence. We hardly need repeat that *Saul*, the very word in question, was a common name in Judea, where the import of the word *Sheol* was well understood. Let us then ask, if the word conveyed to the minds of the Jewish people, the same idea which is attached to it in modern days, would they have adopted it as an appellative? Has any one professing the Christian name, and believing in the horrid doctrine of endless misery, ever brought his child to the altar, requesting it to be named *Hell*? You must answer instinctively, No. But do we learn by the scripture, that those to whom were committed the oracles of God, believed in a future, interminable punishment? Not a word in scripture appears like

it. Nay, the use of the term in most, if not all instances, utterly *forbids* the idea. The meaning in nearly every instance, is fixed by the context, and the known usages of the people. None but a mad man, or an infuriated fanatic, would contend that the patriarch Jacob expected to go to his son Joseph in the *hell* of modern christendom; nor would any man in his senses contend, that Job would request to be hidden in the Christian hell, from the wrath of Jehovah. For, if the wrath of God be exhibited in more dreadful terrors *out* of hell, that *in* it, those who would drive sinners into heaven by the terrors of hell, have not given the most terrible description with which they are threatened in scripture.

But a previous question remains to be settled. Did the Jews believe in the immortality of the spirit? The question is important. If we have no evidence that they did, the use of any words found in their scriptures cannot be a foundation for giving credit to the dogma of endless misery. Suffering may be commensurate with existence, but cannot exceed it. *Ergo*—those who did not believe in endless existence, could not believe in endless torment. Consciousness is necessary to suffering, or more philosophically speaking, to misery. But on what authority are we to pronounce that the Jews believed in a future, fixed state, of interminable duration? It is utterly opposed by their history, and even the Pharisees who are supposed to have believed in such a state of being, are far from stating the fact. That they believed in the Pythagorean philosophy is pretty evident. That allusion is made to this philosophy in the ninth chapter of John, no less than twice, can easily be seen. "And as Jesus passed by, he saw a man that was blind from *his* birth." And his disciples asked him, saying, Master, who did sin, this man or his parents, that he was born blind?" Is it possible to refer this simple ques-

tion to any other source than the Pythagorean philosophy? How could the disciples, or any others, suppose that nonentity could offend? The question suggests the answer. They supposed a previous state of existence, in which crimes were committed, which were to be punished in this state of existence. And the question most evidently includes the principle of the transmigration of spirits into different bodies. True, indeed, the idea of *identity* is necessary to understand the justice of punishing a spirit and body in connexion, the latter of which had no previous existence, and could not therefore stand connected in a relation to the spirit which ought to render it liable to misery, as a consequence of transgression. Some might indeed object, that to punish a *spirit* which had previously animated another body, but had lost its consciousness, is not according to our ideas of divine rectitude. And the argument is strengthened, when we reflect, that no human being, has the least recollection of any previous state of being. But, perhaps the fallacy of all this singular jargon is supposed to be justified by the doctrine of original sin, as holden by our doctors of divinity. We grant, indeed, that the moderns are not a whit behind their progenitors in certain points of mystery, but we are not therefore ready to justify the follies of one generation, by the fashionable frailties of another.

But the reply of the self-righteous Pharisees, to him who had received his sight by the instrumentality of Jesus, leaves no doubt that the metempsychosis, more properly than the resurrection, was the principle held by the Pharisees. "Thou wast altogether born in sins, and dost thou teach us?" That this is a proof of the prevalence of the Pythagorean philosophy, is gathered from the preceding question of Christ's disciples. If *they* gave credit to such fancies, no wonder those who were less conversant with the master of as-

semblies, should support so unfounded a theorem. But the supposition is strengthened, when we perceive that the Scribes and Sadducees, who had equal opportunities with the Pharisees, believed in neither angel nor spirit. This is certainly strong circumstantial evidence, that neither the law nor the prophets reveal a future state of being. But the fact may easily be settled. If the law, or prophetical writings, intimated in undisguised language, a state of immortal being beyond the grave, how can we maintain the integrity of that scripture which declares that Jesus brought life and immortality to light through the gospel? When others can settle this question to their own satisfaction, we shall be induced to hear with complacency, any arguments which they may use for our conversion. At present, we believe that a state of immortality was not known under the Mosaic dispensation. Our readers are in possession of the facts from which we thus judge. To their own good sense we leave the subject.

Hades, is most evidently the word used by the Seventy in translating the Hebrew word Sheol. By what means the sense of a passage is altered in a fair translation, is not distinctly perceived. That translators miss the sense, and that the corresponding terms in the translation do not always convey the exact idea of the original, is very evident. But every man of sense must see that the errors of any version cannot sanctify palpable contradictions, nor can a wrested meaning, however long it may retain its empire, impair the sense of the original. Who for instance, will contend for the common version of Mat. 27 : 45, 46? "Sleep on now, and take *your* rest : behold the hour is at hand, and the Son of man is betrayed into the hands of sinners. RISE, LET US BE GOING." Who does not see the utter inconsistency of this version with common sense, and the whole context? If the

corresponding text, Mark 14 : 41, 42, imports the same contradiction in terms, an account of the same scene by Luke, 22 : 46, redeems the subject from reproach, by a fair exhibition of the sense, as connected with the subject, and the context. "And he said unto them, Why sleep ye ? rise and pray, lest ye enter into temptation."

As the true sense of this subject is so obvious that few can miss it, we beseech those who believe in the infallibility of translators, who were under the influence of king-craft and priest-craft, to pause one moment, before they draw a conclusion on any important subject, based on the supposed meaning of any word or particular phrase ; and more especially, when the frequent use of the term is such that a very different sense must often be given, or the connexion left in utter confusion.

We have already seen in a former section that though *hades* does not *exactly* correspond with *Sheol*, yet the difference is of little importance. That neither word is used to express the idea which long use has attached to the term *hell*, as used among Christians generally, is certainly obvious, by the examples already given. The etymology of the words makes this not less apparent, than their use at and before the time when they were used in scripture. Added to this, the very singular facility with which the translators accommodated the version to their views, by a rendering of the words so variously as to *hide* the meaning of the original by dexterous management, and we have a clue to the means by which the doctrine of endless torments came into general use. But men of research have explored this mystery of iniquity—the orthodox are assisting to pull down their own babel—and the *Light of Truth* shall yet shine into the dark corners of the earth, and liberate the

minds which have long been chained in the thraldom of ignorance and superstition.

To all this, some may reply, that in at least *one* place in the New-Testament, the word hell is most evidently used to denote a place of interminable misery. The parable of the rich man and Lazarus is that to which we have alluded, which shall be cautiously examined. That the parable indicates misery, or suffering, is granted; but that this is to be endless, or in a future state of being, is neither said nor intimated. Let those who suppose this parable to uphold the tenet of never-ceasing misery, put their finger on the phrase which supports this idea. We have in vain looked for it in this passage, and we trust others will look for it with no better success.

If we mistake not, the Catholics look upon this parable as a proof of purgatorial purification. But will Protestants admit this? But why not? It certainly comes as near the proof of purgatory, as of an endless hell. But it may be well for us to recollect that orthodox critics give up *hades*, as a place of punishment in a future state. The ignorant and the obstinate cling to *hell* with such pertinacity, that it really seems they are as unwilling to part with the idea of a state of endless misery, as a state of bliss, from whatever word it may be rendered. Hence, the word Hell, wherever it occurs, and in whatever connexions, to their imagination, always conveys the same idea. But let us reject all preconceived opinions, and carefully examine the chapter in which the doctrine of unmerciful punishment is supposed to be taught, for if not taught in this passage, it *finds no resting place in the New-Testament.* If the passage really inculcates the doctrine for which it is used, it is clearly a history of *facts*, and *hell* is thus determined to be a place of punishment in a future state of being. We shall now if you please, sit down to the task in good earnest, exam-

ine it as plain matter of history, and endeavour to canvass it fairly and amply as the opportunity will permit. That this may be done in the most acceptable manner, and enable every reader to judge for himself at the moment of reading, we shall cite the whole in connexion, commencing Luke 16 : 19.

" There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day : and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table : moreover, the dogs came and licked his sores. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom : the rich man also died and was buried. And in hell he lifted up his eyes, being in torment, and seeing Abraham afar off, and Lazarus in his bosom. And he cried, and said, Father Abraham have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue ; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy life time receivedst thy good things, and likewise Lazarus evil things ; but now he is comforted and thou art tormented. And besides all this, between us and you is a great gulf fixed ; so that they which would pass from hence to you cannot ; neither can they pass to us that *would come* from thence. Then he said, I pray thee therefore, father, that thou wouldst send him to my father's house ; for I have five brethren ; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets : let them hear them. And he said, Nay, father Abraham ; but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."

Having by this time, carefully examined this as historical fact, what information have we obtained ? We have read of a rich man, well fed and well clothed, a circumstance of frequent occurrence, even in our day. We also learn that a beggar, full of sores, was laid at his gate, who desired to be fed with the crumbs which fell from the rich man's table. Both these men died. The one, even without the rite of sepulture, as we can perceive, was carried by *angels*, and deposited in the bosom of Abraham, the grand Patriarch of the Jewish nation. A very singular *fact*, if it be one, to say the least. The rich man was buried, and lifting up his eyes in torment, saw the polluted carcass of Lazarus in the *bosom* of Abraham. He recognized the venerable Patriarch as his Father, but *not Lazarus as a brother*, nor did he request an act of favour to be performed through him as such. His susceptibility of suffering through the medium of his bodily organs appears not to have experienced any change—it seems to be still as subject to the influence of *material* objects as at any former period. His complaint of suffering applies particularly to the tongue, by the use of which, however, he appears to converse with much freedom. The modesty of his request is most certainly as unobtrusive as was that of Lazarus on a former occasion; he merely solicits that the beggar might be sent to dip the *tip* of his finger in water, for the purpose of *cooling* his tongue. Astonishing that he should make this request ! Why ask for a mere drop ! and where was the water to be obtained ! in hell—But the Patriarch appears to be taking his ease within hailing distance, and on the same *level* too, for all the verbs used indicate motion in a horizontal direction. Not the least intimation is given that one is *up*, while the other is *down*.—But let us notice the reply. Son, *remember*—remember what ? that he had been "a sensualist, a hard hearted, unfeeling glutton !" No, not

a word like this. What then? Son, remember, that thou in *thy life time* [he is dead now] *receivedst thy good things*. Very well, and were his good things ill-gotten gain? Had he extorted under false representations—or under the convenient mask of long faces and long prayers, the last penny from the needy? Had he taken the last mite from "the widow weeping over her *helpless* orphans" to replenish the *treasury of the* LORD? No such abominations are laid to his charge, nor is a *vestige of crime alleged against him*. It is not even said of him,

> "And for a mantle large and lang,
> He cloak'd him in religion."

His character and conduct, for any thing which appears to the contrary, were unexceptionable. He received his good things from the author of all good, and not one intimation is offered, that he had either misimproved, or enjoyed them thanklessly. But *one* trait of character is discoverable in the whole affair, and that is kindness to others, even in the midst of his sufferings. This differs entirely from the orthodox representation of the damned in hell.

The former situation of Lazarus is brought in contrast with his present state. He had in his life time, received his evil things, but not through the means of the rich man. He is dead, and "the dead know not any thing," but still, he is comforted. No eulogy is pronounced on the *piety* of his former life, no self-gratulation on account of the *discriminating grace* which selected him as a monument of God's sparing mercy, while others no better than himself, were consigned to realms of hopeless wo, for the glory of God's vindictive justice; nor do we learn that pæans of praise were sung for joy, while contemplating the damnation of the sufferer. The comforted and the tormented

had changed conditions. One received consolation; the other was miserable.

For any thing which appears to the contrary, the *dead* retained the use of all their faculties, with the identity of their bodily organs, as completely as at any former period of their existence. The flame in which the rich man was enveloped, seems not to have impaired, either his vision or his speech. He recognized both Abraham and Lazarus; they seem to converse with as much propriety as people do on this mundane sphere; nor were the pains of the sufferer sufficient to interrupt a regular succession of ideas, nor the usual mode of expression.

But another consideration presses hard on the subject. Not a word is heard of the resurrection, nor of a general judgment. The transition appears to be instantaneous. No invitation—*Come ye blessed!* No sentence—*Depart ye cursed!* No reason given for the contrast which was both sudden and great, between their present and former circumstances, save the implied *equality* which was effected by the change.

But a reason is given why Lazarus *could not* fulfill the request for relief. A great gulf was fixed between them. This appears to have escaped the notice of the petitioner. Abraham was not "higher than heaven," that the rich man should inquire, "what shall *I* do!" Nor was he, in comparison with Abraham, "deeper than hell." The *gulf* was fixed, so that they who *would* go hence to you *cannot!* Marvellous indeed! what, were any *disposed* to pass from the Abrahamic, the comforting portion of *hades*, or hell, to the opposite side of the gulf? So the language would import, as clearly as that the rich, or more properly reduced man, would exchange places with Lazarus. This indeed he did not ask. But was the rich man *alone*, or "in hell with the damned?" If this be pure

history, determine for yourself, why he should rather say *I* am tormented, than *we are?*

But the knowledge of this gulf forecloses all intercession in his own behalf. He now solicits that Lazarus may be sent to his *father's house*, to his five brethren, of course to the children of Abraham! For what end does he request this? "That he may testify unto them." For what purpose? "Lest they also come into this place of torment." What was to be the burden of his testimony? The same which Moses and other prophets testified; for Abraham says, "They have Moses and the Prophets, let them hear them." What then was their testimony? Did they in one instance threaten an endless hell, to the chosen, but stiff-necked Israelites? I answer unhesitatingly, NO. They testified to the coming of the Just One, the Messiah, the Shiloh, the desire of all nations, who should finish transgression, and bring sin to an end. Abraham is therefore very properly represented as saying, "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." How clearly this was verified in its fair and scriptural import, will be seen in its proper place.

We have now traced the subject in its leading points, if not to the extent of its various ramifications, and we have seen that as a whole, it has no possible claims to stand in the rank of realities. The first part, indeed, which describes the characteristics of the two men, would by itself require no illustration to make it appear as a history of facts; thus to lead the mind unconsciously into a train of ideas by the use of easy similitudes, is the very object of parables, and is the mode by which wise men in all ages have imparted useful information. But what shall we say of the remainder of this chapter? Does it agree, or rather, does it not disagree, not only with the testimony of our senses, but with the most obviously literal declarations of

scripture—and that too without exhibiting as a consequent moral, either warnings or encouragements? Considered literally, it is a perfect blank. Thus idly amusing the populace with sounding brass, was not the method in which our master spent his precious time.

Those who still pertinaciously adhere to this portion of scripture as a relation of facts, may perhaps fancy with Tertullian, "the shape and corporeal lineaments" of departed spirits, and that they "do yet preserve the shape or character of the body to which they were united;" but why not also adopt the reveries of Pythagoras, on the metempsychosis, or transmigration of souls? Each boasts antiquity for its origin, and each may claim equal authority from scripture. Thespesias, indeed, "returning to life, represents the colour of souls, and saith there be scars and ulcers of their passions left upon them, by which they are discerned." But have you any belief in all this sublimated nonsense?

But a circumstance of no inconsiderable importance in this discussion, settles the character of the passage beyond controversy. The fact to which I allude is quoted by Mr. Balfour from the celebrated Dr. Whitby, on this passage, which I give you verbatim. "We find this very parable in the Gemara Babylonicum, whence it is cited by Mr. Sheringham, in the preface of his Joma." Now the very circumstance of finding it primarily used as a parable, in a work written long anterior to the Christian dispensation, and its repetition by our Saviour without the least intimation of change from a figurative to a literal construction of the language—is very conclusive evidence that he used it as a parable, and in no other sense. What was its use as a figurative representation will be seen in the sequel. But when such critics as Campbell, Doddridge, Chapman, and other commentators, are com-

pelled to consider this subject as entirely figurative, the conclusion that their judgment is founded on irresistible testimony is obvious, it is inevitable. But the strength of this is increased, when we recollect that this is the only place in the New Testament, where HADES, here rendered hell, is connected with punishment! In allusion to this fact we conceive the present subject particularly interesting.

You are already aware that hades, and not Gehenna, is the word rendered hell in the passage before us. Of this word Dr. Campbell says: "In my judgment it ought never in scripture to be rendered hell, at least in the sense in which that word is now understood by Christians." This orthodox Doctor gave this opinion with the most convincing data.

Notwithstanding the labour already expended on the negative side of this subject, we shall state a reason sometimes urged in favour of a literal interpretation of the passage, which shall be fearlessly met, and fairly investigated. The objection arises from the fact, that it is not introduced as a parable. This objection is easily repelled by a direct appeal to the commencement of other parables. To begin then with this very chapter. It commences with the parable of the Unjust Steward. To the use of this as a parable, we think no one objects. But where is its imaginary? It is as bare of figure, as is the skeleton tree of foilage, in the depth of winter. Nothing connected with it, but looks more like fact than figure, if we expect its application, and even that is ambiguous. Not so with the parable under consideration. Here the imagery is brilliant, and the scope extensive. But we will now call your attention to the comparison. "There was a certain rich man, which," is the introduction to the first. "There was a certain rich man, which," is the introduction to the one under examination. What a remarkable coincidence. Not a word is said of

either as a parable—their commencement is the same. The parable under discussion is full of imagery, and as history, is equally full of improbabilities, not to add impossibilities—the other, destitute of imagery, is taken for granted as parable, nemine contradicente ; and why ? It does not militate against any preconceived opinions. Were no other fact perceptible, the very reason which is objected to the one as figure, is demonstrably evident as the other is concerned. But though this is considered as an entire answer to the objection now stated, you may compare at your leisure, Mat. 13 : 44, 45—47—49, where you may find parables introduced in as abrupt a manner as the one under consideration. See also Mat. 20 : 1. the parable of the labourers ; also Mat. 25 : 1. respecting the ten virgins, and that of the talents, v. 14. with others *ad libitum*. Of those in Mat. 13. it may indeed be urged, that " All these things spake Jesus to the multitude in parables, and without a parable, spake he not unto them." But you ought to perceive that this includes in the most ample form, the very subject under examination. The multitudes was contradistinguished from the disciples ; this was spoken to the Pharisees ; ergo, to the multitude. It is then a parable.

LETTER 13.

Having already shown, and, as we trust conclusively, that a literal understanding of this subject involves the most palpable absurdities, we shall now turn your attention to what is believed to be its true meaning. The rich man will now be considered as a type of the Jewish nation, and Lazarus as an emblem of the Gen-

tile world. That this is the import of the passage, we shall now endeavour to make obvious.

The parable represents these two as contradistinguished each from the other,—the one rich, and the other poor. That this relates to spiritual privileges, in which the Gentiles were far behind the Jews is a position which is soon illustrated. But perhaps we may first inquire into the propriety of using the singular number when speaking of the whole people. Let us then recur to scripture authority for a precedent. Deut. 32 : 9, to close of the 15th verse.

Here we observe, not only that the Lord's people are spoken of collectively in the singular number, but that they are represented as rich, even in the good things of this life through the favour of our heavenly father. Nor is this more evident than that HE was equally rich in spirituals. Paul, in answer to the question—What advantage then hath the Jew? replies, —"Much, every way : CHIEFLY, because that unto them were committed the oracles of God." And again ;

"Who are Israelites ; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises ; whose are the fathers, and of whom, as concerning the flesh, Christ came."

The clothing of the rich man is described, Exod. 27 : 9, 4, 5.

Thus was the rich man, the high priest and representative of the Jewish people, clothed in purple and fine linen ; and that both he and the people fared sumptuously every day, we may learn by the daily sacrifices, and more specially by the peculiar demonstrations of divine favour which are expressed as follows: "And I will dwell among the children of Israel, and will be their God." What nation, then, was like that nation, "whose God was the Lord?" We see the

propriety of representing the Jewish nation as a *man*, a RICH *man*. His clothing and his fare are described in the scriptures of truth, and to this the parabolic language of our Saviour agrees. But the life of this privileged man closes. The law, which had been a lamp to his feet, and a lantern to his path, had been made void by vain traditions. He had neglected attendance on those oracles of divine wisdom, which had been his life, and he is now dead. The legal dispensation had ceased. Having misimproved his talent, the kingdom of God was taken from him and given to another, bringing forth the fruits thereof. He was consequently shut out into utter darkness, where is weeping and gnashing of teeth. Blindness in part had now happened to Israel, and shall continue until the fullness of the Gentiles shall come in. He was therefore buried in the darkness expressed by an apostle—Let their eyes be darkened that they may not see, and bow down their back alway. He now saw Abraham afar off and Lazarus in his bosom. Thus was the prediction of the Saviour fulfilled, recorded Luke 13 : 28, 29, 30.

"There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And behold, there are last which shall be first, and there are first which shall be last."

It was at the close of the Mosaic dispensation, when the master of the house, the high priest of our profession, had shut the door on the Jews, and opened it to the Gentiles, that those which had been the first, and highly favoured people, became the last ; and the Gentiles, who had been the last, were in the same sense made the first. The Gentiles came from the four quar-

ters of the earth, and found life in the dispensation of the Gospel, the same gospel which had been preached to Abraham, saying, In thee shall all nations be blessed.

We have before said, that this is the only passage in the New-Testament, in which hades is connected with punishment. You will recollect that the original term signifies unqualified darkness. If this is a parable, hell is here used to signify mental darkness, as it literally signifies physical darkness. Thus does the figure completely correspond with the fact. Hence it is obvious, that as the Jewish nation looked to the righteousness of the ritual law, which consisted of carnal ordinances, so the rich man in the parable calls to his father after the flesh for assistance. Having rejected the counsel of God against themselves, and refused to submit to the rule of a suffering Messiah, they judged themselves unworthy of eternal life, and the angels, or ministers of the gospel, turned to the Gentiles, who were thus brought into the life of the gospel, the faith of Abraham.

To exhibit the force of Abraham's closing reply to the rich man, "If they hear not Moses and the prophets, neither would they be persuaded though one rose from the dead," let us refer to John 5 : 45, 46.

"Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me."

But what says Paul to the Romans on this subject?

"For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: Even so have these also now not believed, that through your mercy they also may obtain mercy."

It hence appears obvious, that the unbelief of the Jews, and the faith of the Gentiles, were simultane-

ous. The one died to all which distinguished them as rich in their life time—the other died to their idolatrous worship, and to their ignorance of the true God, and no wonder the Apostles exclaimed in astonishment, "Then hath God also to the Gentiles granted repentance unto life." Thus the rich man died, and was buried—the poor man needed no burial, he came to life—the life of the new dispensation.

In speaking of this passage literally, notice was taken of the entire want of character from which to infer the cause of the sudden change of circumstances related of these two men. As a figure, it is truly characteristic of the relative rituation of the two grand divisions of men. Not only were the Jews highly privileged as a people, but their *exclusive* claim to these privileges was so deeply rooted, that even the apostles of our Lord, had strong doubts of the propriety of teaching the way of life to the Gentiles. Nay, the Saviour of men, while under the Mosaic dispensation, afforded strong evidence of this exclusive spirit. His disciples were forbidden to preach to the Gentiles, and he declared himself not sent, but to the lost sheep of the house of Israel. True, after his reurrection, the commission was extended to every creature; yet before his crucifixion, he declared it not meet to give the children's bread to dogs, alluding to the case of the Gentile woman. Here then is a case in point. The woman answered—"Truth Lord, yet the dogs eat the crumbs which fall from their master's table." What a singular coincidence! The Jews, and even Christ, at that time, considered the Gentiles as dogs.

That the Gentiles, who are here represented in the character of a beggar, were poor in the same sense in which the Jews were rich, will hardly be disputed, when reference is made to Eph. 2: 11, 12.

"Wherefore remember, that ye *being* in time past Gentiles in the flesh, who are called Uncircumcision

by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world."

The poor man is represented as outside the rich man's gate. "Without are dogs." He is also said to be full of sores. If being strangers from the covenants of promise, and without hope, does not sufficiently point out the moral ulcers of the Gentile world, we know not in what language to describe it. See Isa. 1 : 5, 6.

That the exclusive spirit of the Jewish nation was highly provoked by any intimation of granting their privileges to the Gentile world, is manifested by their conduct to the Messiah, on his hinting the change which was about to take place between these two grand divisions of men. They thrust him out of the city, and led him to the brow of the hill whereon their city was built, that they might cast him down headlong. What, did the Spirit of Pharisaic pride, which says, "Stand by thyself—I am holier than thou;" prompt them to *murder!* It did—nor is this a solitary instance.

"And he said unto me, depart: for I will send thee far hence unto the *Gentiles*. And they gave him audience unto this *word*, and then lifted up their voices, and said, away with such a fellow from the earth; for it is not fit that he should live."

But perhaps you are ready to inquire, what is meant by the dogs licking his sores? We conceive it points to the instructions of the heathen philosophers, which might palliate, but could not heal, their moral diseases. "Life and immortality were brought to light through the gospel." The death of the poor man was the close of his dispensation of misery. The life time in which he had received his evil things terminated,

and he was brought by the angels, or messengers, or ministers of the gospel, into the glorious life, and light, and liberty of the new dispensation. He came from darkness into the light of divine truth, he was not buried. The rich man died to the light, and was buried in darkness as profound as that from which Abraham was taken—he was therefore *buried*—he is buried still. He listened not to the voice which said, Turn ye, turn ye, O house of Israel, for why will ye die? But the Deliverer shall come out of Zion, and turn away ungodliness from Jacob. The vision of the dry bones in Ezekiel 37: will yet be fulfilled.

"Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost; we are cut off for our parts. Therefore prophecy and say unto them, Thus saith the Lord GOD, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live; and I shall place you in your own land: then shall ye know that I the Lord have spoken *it*, and performed *it*, saith the Lord."

That the primitive preachers of the gospel were termed angels, will not admit of disputation, and that they were commisioned to turn the Gentiles from a state of mental darkness and moral degradation, to the light of the gospel, is evident from Acts 36: 17, 18.

"Delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith which is in me."

Perhaps you are by this time ready to inquire what is meant by the great gulf, which completely precluded the possibility of passing to and fro. I presume it means no more than the determination of God, who hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear unto this day. This prediction will most surely be fulfilled, and nothing but the necessary time to bring in the fulness of the Gentiles is now wanting to close the glorious promises respecting this people. Do you learn that this can never be passed? on what page of scripture do you find it written. The Jews were to bow down their back alway, but a deliverance is nevertheless promised. That which cannot be performed to-day, may be accomplished to-morrow. That which was broken from its own olive tree can be grafted in again, and so all Israel shall be saved, and the top stone of salvation shall be brought forth with joy, crying grace, grace. Christ said to his disciples, as he did to the Jews, whither I go ye cannot come—but the question of a disciple, elicited an answer of peace. But instances of this description are so common, that you will hardly need a repetition in this place.

You may also be ready to ask, who were the five brethren of the rich man. Whether the number five has here any special reference to any definite portion of men, is not perhaps certain. But it *is* certain, that as the two tribes of Judah and Benjamin were counted but one, so the ten tribes would, in the same ratio, number five. That the Samaritans, or ten tribes, were acknowledged by the Jews as children of Abraham, is evident, notwithstanding they had no dealings together. And that they felt them nearer of kin, and nearer in feeling, than others called Gentiles, is more than probable. And as the ten tribes never did oppose the gospel as did the Jews, so it might be said, they had not come into the place of torment into

which unbelief has brought the Jews. Hence the whole is easy of understanding. *The rich man did not consider Lazarus as his brother*—but he saw him in a situation as he supposed, to render assistance. The perplexity of the Jews was great. They were tributary to the Romans, and continually expecting a conquering Messiah, who should rescue them from this state of vassalage. The time of his coming, was at the advent of Christ, and hence they would take him by force and make him a king ; hence also, the populace cried, Hosanna to the son of David—and the same populace cried, *crucify* him—his blood be on us and on our children.

But after all which has been said on this citation, some may yet inquire, how comes it about, that so many learned men still persist in using this text as proof of interminable misery ? We answer, first, by inquiring whether circumstantial testimony, and that very equivocal, is sufficient to outweigh the phalanx of facts which guard this passage from perversion ? If you answer, Yes—you are prepared to believe in the infallibility of Popes, and Synods, and Councils. If you reply, No—the question is answered, and the subject is put to rest.

But again—If the tenet is true, merely because many believe and teach it, why not always go with the current of public opinion ? On this principle, the Jews were justified in their persecution of Christ and his disciples, and you would thus commend the maxim, that the voice of the people is the voice of God. Numbers would thus sanctify error, and that may be orthodox to-day which will be the most damnable heresy to-morrow. On this principle too, the multitude might say to the few who think—Hitherto shalt thou go, and no further. Every advance which has been made in knowledge would thus be an advance in error,

and we might be persuaded to retrace our steps from civilization to the most heathen barbarism.

We have now looked again at the words sheol and hades, and at their use in the scriptures. We have taken one instance of the use of the latter, and that the strongest instance in the New-Testament, and on examination, found it wanting, as a support for the vulgar but popular error of endless misery. Scripture, reason, analogy, are all against it, as a term expressing a place of punishment posterior to this mode of existence. We find it used figuratively as an emblem of the shutting up of the Jews from the privileges of the gospel kingdom, and of the entrance of the Gentiles into this kingdom. It is thus, that it fulfils the predictions of the Bible, and affords strong reason for trusting in the fulfilment of every other prophecy yet to be accomplished.

In confirmation of what has been advanced on this passage, we shall quote from Dr. Campbell. On the word αδης he says—

"Here it is represented as a place of punisment. The rich man is said to be tormented there in the midst of flames. These things will deserve to be examined narrowly. It is plain, that in the Old Testament, the most profound silence is observed in regard to the state of the deceased, their joys or sorrows, happiness or misery. It is represented to us rather by negative qualities than by positive, by its silence, its darkness, its being inaccessible, unless by preternatural means, to the living, and their ignorance about it. Thus much in general seems always to have been presumed concerning it, that it is not a state of activity adapted for exertion, or indeed for the accomplishment of any important purpose, good or bad. In most respects, however, there was a resemblance in their notions on this subject, to those of the most ancient heathen.

"But the opinions neither of Hebrews nor of heathen, remained invariably the same. And from the time of the captivity, more especially from the time of the subjection of the Jews, first to the Macedonian empire, and afterwards to the Romans; as they had a closer intercourse with Pagans, they insensibly imbibed many of their sentiments, particularly on those subjects whereon their law was silent, and wherein, by consequence, they considered themselves as at greater freedom. On this subject of a future state, we find a considerable difference in the popular opinions of the Jews in our Saviour's time, from those which prevailed in the days of the ancient prophets. As both Greeks and Romans had adopted the notion, that the ghosts of the departed were susceptible both of enjoyment and of suffering, they were led to suppose a sort of retribution in that state, for their merit or demerit in the present. The Jews did not indeed adopt the Pagan fables on this subject, nor did they express themselves entirely in the same manner; but the general train of thinking in both came pretty much to coincide. The Greek HADES they found well adapted to express the Hebrew SHEOL. This they came to conceive as including different sorts of habitations for ghosts of different characters. And though they did not receive the terms Elysium or Elysian fields, as suitable appellations for the regions peopled by good spirits, they took instead of them, as better adapted to their own theology, the garden of Eden or Paradise, a name originally Persian, by which the word answering to garden, especially when applied to Eden, had commonly been rendered by the Seventy. To denote the same state, they sometimes used the phrase Abraham's bosom, a metaphor borrowed from the manner in which they reclined at meals."

END.

TO THE READER.

The following should have appeared as a note, predicated on the word *graves*, found in John 5 : 28. It is copied from " A summary view of the Millennial Church."

Μνημειοις i. e. *monuments* or *places of remembrance.* Much stress is laid upon the word *graves*, as evidence that Christ alluded particularly to the natural body ; but the original word which is translated *graves*, was used by the ancient Greeks to signify *places of remembrance*, called by the Romans *monumenta*, in English *monuments*, which is a more correct translation than *graves.* But if those only who have monuments erected to their memory are to be raised, the number must be very small in proportion to the whole human race ; for a vast portion have never even had the honor of being put into *graves.* Jesus evidently used the expression in a figurative sense, to show that the time was approaching in which all the fallen race, in their various places and orders, would be brought to a *remembrance* or *consideration* of their lost state, and of what they had done ; and that their past lives, with all their sins would come into remembrance and be clearly laid open to their view ; and being waked up to a sense of feeling, by the sound of the everlasting gospel, which is the voice of the Son of God, they would either come to the resurrection of life, by honestly confessing their sins, and obeying the gospel ; or to the resurrection of damnation, [or condemnation] by obstinately refusing to comply with the calls of the gospel, as many are now doing, contrary to their own light and conviction.

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